

A
DISPLAY
OF
HERALDRIE:

Manifesting a more easie ac-
cess to the knowledge thereof
then hath beene hitherto published
by any, through the benefit of METHOD,
wherunto it is now reduced by the in-
dustry of J. H. GWILLIM
Peritissimus of Artibus.

*Quod quisq; prius accipit, tenetur
in communem usum deponere.*

*All that thy hand shall find to doe, doe
it with all thy diligence: for there is
neither Knowledge, Worke, In-
vention, nor Wisdome in it: for thou,
whether thou goest. Eccles. 9. 11.*



TO HIS MOST SACRED MAIESTIE.



Know (MOST DEARE AND
DREAD SOVERAIGNE)

that Kings on Earth, are the visible images of
that All-ruling King of Heauen ; not onely for
their *Greatnesse*, resplending aboute al, but also for
their *Goodnesse*, in being propitious vnto all, euen
to the meanest. The consideration of which two

High and Monarchiall qualities, is no lesse an incouragement vnto mee,
to present your *Sacred Highnesse* with these poore fruits of my Trauels,
then it was vnto *Marius Geminus* to addresse his speech vnto *Cesar*, say-
ing : He that dares, *great Cesar*, to speake before thee, hee knowes not
thy *Greatnesse* ; but hee that dares not, hee knowes not thy *Clemency*. Yea,
(*great Cesar*) the ground of my confidence is greater then that of *Marius*;
not onely for that your Princely goodnesse is greater then *Cesars*, but
also that the view of things of this nature is peculiar to your *Sacred*
State ; these being the *Ensignes of Honour*, and therefore not to bee dis-
plaied but vnder the *Eie of Honours Grand Generall*. For all degrees
of *Nobilitie*, are but so many *Beames* issuing forth from *Regall Maiestie*,
and are no longer conspicuous, then it pleaseth that *Greater light* to dis-
spread those Raies. Whatsoever faults may heerein appeare vnworthy
of your *Regall* and bright aspect, yet this I can boldly say, that though I
am not the *First* who haue handled this *Subiect*, yet I am the *First* who
brought a *Method* into this *Heroicke Art*, that now any man may (in a
Tract so Orderly and *summarie*) wade through all the delightfull pas-
sages thereof. This onely I humbly beseech your *High Maiestie*, that in
guerdon of all the *Shields* which heere I haue marshalled in your *Roiall*
presence, you would graciously affoord me the *Shield* of your Princely
faueur and protection ; and I shall euer pray, that the *Shield* of *Celestiall*
defence, and influence of all Gods blessings, may euer encompass and
ouerspread your *Regall* person, your *Crowne*, your *Kingdomes*, and all
your *Roiall* *flue*.

Your Maiesties

most Humbly deuoted

Subiect and Seruant,

JOHN GVILLIM.

(b)

*An Epigram explaining the Frontispice
of this Worke.*

THE noble *Pindare* doth compare somewhere,
Writing with Building, and instructs vs there,
* That euery great and goodly *Edifice*,
Doth aske to haue a comely *Frontispice*.
Where (*Guillim*) better can the curious looke,
T'haue this obseru'd, then in thy present *Booke* ?
Where, for thy proper matter, thou hast made
A *Front* so true, as *Spight* cannot inuade.
First, *England*, being thy *Scene* thou dost present,
In a *Triumphall Arch*, her *Regiment*,
As once diuided in the *HEPTARCHIE*,
But now most blessed in her *MONARCHIE*.
ARMES then thy *Subiect* being, as the *Spring*,
And *Head* of euery *Priniledge*, the *KING*
Is set about: From whom those *Six* beside,
Betweene the *Pillars* by their *Coats* descri'd,
Honor'd *NORTHAMPTON*, *LENOX*, *NOTINGHAM*,
SVFFOLK and *WORCTER*, and that now *NO NAME*
(Since *DORSETS* death) as *Sacred Conduits* be,
Conueying all vnto the vnder *Three*.
Who are the *Cefernies* that still full doe stand,
Dispensing *Regall* bounties to the *Land*,
And vnder *Regall Names*, being *Kings* instal'd,
GARTER, *CLARENCEAUX*, *NORROY*, & so call'd.
In which Inuention, thou hast first disclos'd
The *Kings* free power ; then, hast interpos'd
The *Noble*s Honour ; last aduanc'd the trust,
Of those, that to such power and place are iust.
For which, my *Vowes* shall be, the time may see
A place, to thanke such paines, confer'd on thee.

**Olymp.*
Od. 6.



LENGVOY to the Author by *William Segar*
Garter, Principall King of Armes.

Kinde Friend, and fellow, since it is your will,
I should my verdict giue of this your skill;
I say, our Art was neuer so displaid;
Better composd, nor Groundworke truer laid,
to raise a Fabrick to your lasting name.

Your painefull study, Curious search, and care,
In turning ouer Bookes, both knowne, and rare;
Your great Expences, and your little Gainses,
To counteruaile a Guerdon for your paines,
doth make your Merit, to exceed your Fame.

But let me tell you, this will be the harme,
In Arming others, you Your selfe disarme;
Our Art is now Anatomized so,
As who knows not, what we our selues doe know?
Our Corne in others Mill is ill afraid.

Bees sucke the Flowres, others eat their Hony,
Poore digge the Mines, Richmen haue the mony;
Sheepe beare the fleece, others weare the Wooll,
And some plant Vines, and some the Grapes doe pull,
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,
wee write of Honour, others doe it blot;
We uphold Honour, others plucke vs downe,
Burying themselves in base Obluion:
Such are the effects of our defectiue Age.

Pecusish Precisenesse, loues no Heraldry,
Crosses in Armes, they hold Idolatry:
All Funerals pompe, and Honour but a vaine,
Made Honour only by the Honorant;
shortly, no difference twixt the Lord, and Page.

Honours, Recusants doe so multiply,
As Armes, the Ensignes of Nobility,
Must be laid downe; they are too glorious,
Vaine, idle shewes, and superstitious:
Plebeian baseness doe them so esteeme.

Degrees

Degrees in blood, the steps of pride, and scorne,
All Adams children, none are Gentle borne:
Degrees of state, titles of Ceremony;
Brethren in Christ, greatnesse is Tyranny:
O impure Purity, that so doth deeme.

Well gentle Guillims, you haue done your part,
I would Reward might follow your desert,
As Shadowes follow bodies in the Sunne:
Shadowes (alas) are not substantiall,
Shadowes, and rewards, proue nothing at all,
for being both persude away they runne.

John St. George to the Author.

Though Indian Ants, that scrape in Mines of Gold,
Dare not for Treasure make exchange with death,
Yet brauer mindes for honour dare be bold,
Couragiously to sacrifice their breath;
A precious Gem is Honour, Guillims then,
Whose Badge is Armes, the subiect of thy pen:
Which as a Diamond when thou didst find,
Rude, and vncut, to bring the same to shape;
And Lustre fit, thy Purse, thy Pen, thy Minde,
Did all conspire, this Worke to vndertake:
Which now perform'd, let Goldsmiths iudge the price,
Till Esops Cocke and Indian Ants be wile:
And though thy Guerdon seeme not worth a mite
To such base Prisers, deeme it not the lesse,
For higher spirits will iudge thereof aright:
And they at last too late will all confesse,
That Gold and earthly pleasures doe bewitch,
But Grace and Honour only makes men Rich.

JOHN ST. GEORGE.

To his neereft and dearest kinseman, JOHN
G VILLIM, Pursuant of Armes, THO. GVIL-
LIM wiltheth his owne best wishes.

This large Display of thy Myfterious Art
Each where displays such Lustre, Labour, Learning,
To euery one that can with due discerning
Survey thy Volume ouer euery part;
As there is none, Noble or Gentle heart,
(And onely such this subiect is concerning)
That can deny thee (thine owne vertues earning)
The praise and prize of thy diuine desert.

If

If any Criticks Curiously repining,
 Barke at thy Light, their fury is thy foile,
 For, more we praise such Lamps so publike shining,
 And euer pray they neuer faile of Oile.
 So fare thou (Cosen) for this worke of thine,
 Which with thy name shall now eternize mine.

To my worthy Friend Master G VILLI M
 on his present worke.

A Sin a curious Lant-schape, oft we see
 Nature, so follow'd as wee thinke it's shee,
 Trees, Riuer, Hills, Towers, Vallies, Country farmes
 Higher or lower plac'd; so heere are Armes.
 Of which the feuerall Blazons, Ranks, and Rites,
 Now first explain'd by their due shades and lights,
 In perfect Method wrought with Precepts, Lawes,
 Examples, and distinctions, for each caule,
 Guillims elaborate hand hath with such spright,
 Inform'd as eu'ry part hath life and light.
 But when the whole together I behold,
 So Faire, so Rich, so Euen, so Manifold,
 Of all the Bookes, we say, ere borne with vs,
 Not one can boast a nobler Genius.

ANTHONIE GIBSON.

To my deferuedly beloued and worthy Friend
 and Countiman Mr. Iohn Guillim, touching
 his display of the Honourable Art
 of ARMORY.

Thy Name, thy Country, and thy matchlesse Art
 Incites my Muse to raise her Armes of pow'r,
 With praises to lay open thy desert,
 To make it all-denouring Time deuoure.
 But (oh) a small Reward it is to get,
 But Fame, too Cheape, for that which cost so deere;
 As Time, and Paines, and Cost; and all three, great;
 Yet that's the most, the most doe looke for heere.
 Thou hast reduc'd an Art (much like our Law)
 Vnmethodiz'd, to such a Method now,
 That the whole Art, that was before but rase,
 Is made most ripe in Rules the same to know:
 Heere, all the Termes by which the Art is knowne;
 And the least Particel of each least Part,
 Are so Anatomiz'd, and strictly shewne,

All

That All may see the Soule of all this Art.
 Heere, all the Bearings, both of Bealts and Birds,
 Of Fish, Flies, Flowers, Stone, and each minerall,
 Of Planets, Starres, and all, that All affords,
 Are made by Art, appeare most naturall.
 So that this Worke, did ransacke Heauen and Earth,
 Yea Natures bulke it selfe, of all that is
 In Nature hid, before this Booke had birth,
 To shew this Art by them, and them by this:
 Then, Natures Secretary we may stile
 Thy Searching Spirit, or else we iustly may,
 Plinius Secundus call thee; sith (the while,
 Rare Herald) thou dost Natures Armes display;
 So that we cannot hold him Generous,
 (If Squard by Rules of Generosity,)
 That will not haue this Booke (composed thus)
 To vnderstand Him selfe, and It thereby.
 For, heere by Armes (as sometimes Ships at Sea)
 Is scene how Houles grapple, but for Peace;
 Yet (being ioined) distinguish so they be,
 That we may see them (seuerall) peece by peece.
 For, the whole Body to these Armes thou hast,
 So cleere purg'd from sad Obscurity,
 That now this Art in FRONT may well be plac'd
 Of Arts that shine in Perspicuity.
 And if before, the same seem'd most abstruse;
 Now, hast thou (for WALES glory, and thine owne
 Rare BRITAIN) made it facill for our vse,
 Sith vnconfusedly the same is shewne:

Then, all that honour Armes must honour Thee,
 That hast made Armes from all confusion Free.

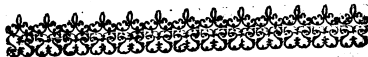
JOHN DAVIES
 of Hereford.

To his worthy and well-deseruing Friend,
 Mr. J. Guillim.

Faine would I praise thee as thy worth requires;
 But (ah) I cannot, sith my power decays:
 I want the Muses aide, and sacred Fires
 To offer vp my loue vnto thy praise:
 For, thou, by Armes, as heere doth well appeare,
 Deferu'st more praise then Papers Armes can beare.

John Speed.

In



In Autore, *Gulielmi Belcheri*
Eulogium.

Armorum primus Winkynthewordeus artem,
Præstat, & cernis linguæ lustravit eandem:
Accedit Leighus: concordat perbene Boswell,
Armoriq; suo verè dignatur Honoris,
Clarorum Clypeis & Crispis ornat: eamq;
Pulchrè Nobilitat, Generis Blazonia, Ferni:
Armorum proprium docuit Wirleius & vsum.
At tua præ reliquis, Guillime, sine gloria crescit,
Quod tu cuncta simul, reliqui quæ singula, præstas,
Et quæ confusus illic, facis ordine primis.
Hinc tibi laus, inter laudatos, prima manebit,
Nobiliumq; chore; (reliquos contemne) placebit.

G. B.



TO THE COVRTTEOVVS READER.



How difficult a thing it is to produce forme, out of things
shapelesse and deformed, and to prescribe limits to things
confused, there is none but may easily perceiue, if hee shall
take but a sleight view of the Chaos-like contemplation of
things not onely diuers but repugnant in nature, hitherto
concorporated in the generous profession of Heraldry: as
the formes of the pure Cælestiall bodies, mixt with grosse
Terrestrials; Earthly Animals, with Watery; Savage
beasts, with Tame; Whole-footed beasts, with Diui-
ded; Reptiles, with things Grefible; Fowles of prey, with Home-bred; the
again, with Riuer fowles; Aery Insecta, with Earthly; also things Naturall,
with Artificiall; Arts Liberall, with Mechanicall; Military, with Rusticall;
and Rusticke with Ciuil. Which confused mixture hath not a little discouraged ma-
ny persons, (otherwise well affected to the study of Armory) and impaired the esti-
mation of the profession. For redresse whereof, my selfe, (though unablest of many)
haue done my best, in this my Display of Heraldry, to dissolue this deformed lump,
distributing and digesting each particular thereof into his peculiar rancke; where-
in, albeit the issue of my enterprise be not answerable to the height of my desires, yet
doe I assure my selfe, my labour heerein will not be altogether fruitlesse, forasmuch as
heereby I haue broken the Ice, and made way to some after-commers of greater gifts
and riper iudgement, that may giue a fairer body to this my delineated rough draught
or shadow of a new framed method. For if men of greatest skill haue failed to giue ab-
solute forme to their works, notwithstanding their best endeauours, with little reason
may such perfection be expected from mee, whose Talent is so small, as that I am
forced to build wholly upon other mens foundations: and therefore may be thought to
haue undertaken an idle task, in writing of things formerly handled, and published
by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth
not, that as euery man hath his proper conceit and inuention, so hath he his several
drift and purpose, so as diuers men writing of one selfe Argument, doe handle
the same diuersly? Which being so, what letteth that euery of us, writing in a diuers
kind, may not without offence to other, use our uttermost endeauours to giue vnto this
erst vnshapely and disproportionable profession of Heraldry, a true Symmetria and
proportionable correspondencie of each part to other? In as much (if I be not deceiued)
both they and my selfe doe al aime at one mark, which is, so to adorne and beautifie this
science, as that it being purged from her wonted deformities may become more plausi-
ble to many, and be fauourably entertained of all; which could not be otherwise better
effected, then by dissolving of this Chaos-like or confused Lump, and disseuering
of each particular thereof from other, and disposing them vnder their peculiar heads,
which is the full scope of these my Trauels. Now to the end I might the better ac-
complish

TO THE READER.

compleish this Taske after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approved Authors in their severall Works have written touching the rudiments and first principles of Armory; then did I seriously bethinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I have in some sort accomplished my desire, and haue for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions; and throughout the whole I haue begonne with the Genus of each kind, and seuered them into their Species, which also are subdivided into Indiuiduaes, annexing particular rules to each severall sort. Moreover I haue added Definitions, Diuisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules, and Obseruations vnder their proper heads, and manifested their use by examples of speciall choice, whereby they receive not onely warrant, but also lively sense and vigor, in default whereof they would become destitute of all force: According to that saying of Aretius: *Præcepta quantumuis bona & concinna, amotua sunt nisi ipse auditor variis exemplis ea repræsentat.* Finally to the end that nothing should be wanting that might give thee full contentment, I haue prefixed before euery Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relatiue respect of the one of them to the other; so as all of them doe Iumpe together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I haue brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoeuer thou desirest concerning the Principles of this Profession: So that thou in short time and with much ease maiest reape not onely a profitable gleaning, but a plentifull Haruest of this my long and painefull Lucubrations.

FAREWELL.

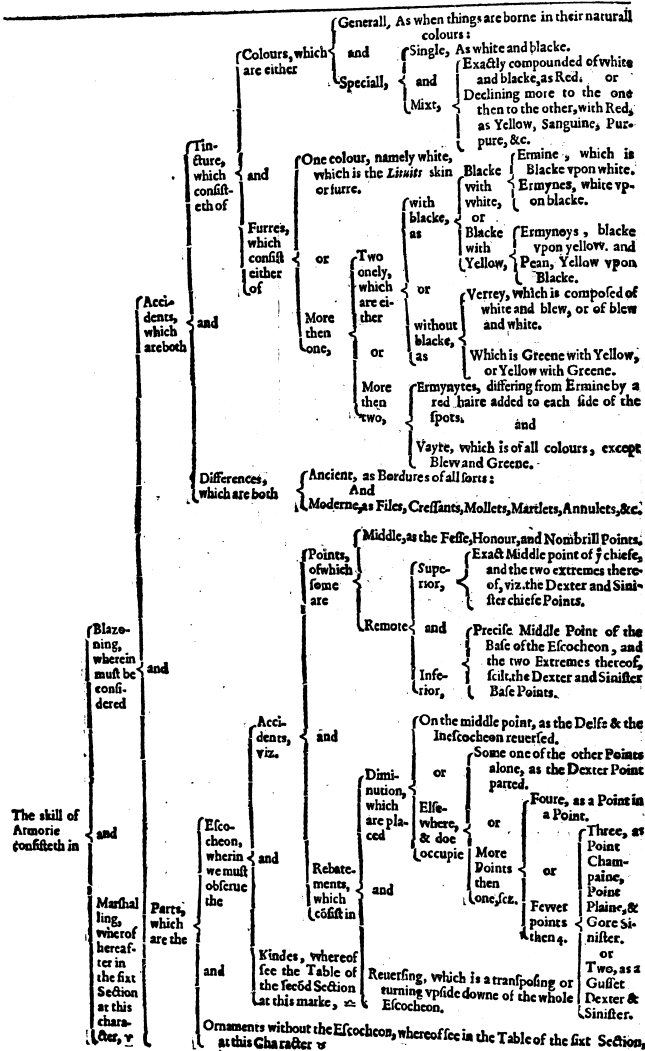
(.,.,.)



Nihil est inuentum & perfectum simul.

THIS first Section sheweth the original beginning, and voluntary assumption of Armes and Ensignes; the Equiuocation of the Latine word *Arma*, and in what sense the same is to be vnderstood and taken: the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for *Remunerations*: their *Sympathy* with their Bearers, and their Conformities with names: their *Definition*, *Distribution*, *Blazon*, *Accidents* and *Parts*: their *Diminutions*, or *Abatements*; together with many *Precepts*, *Rules*, and *Obseruations*, as well generall as particular, pertaining to *Blazon*.

The Table of the first Section.



A DISPLAY OF HERALDRIE.

SECT. I. CHAP. I.



Hofoeuer shall adreffesse himfelfe to write of matters of Inſtruction, or of any other Argument of importance, it behooueth, that before hee enter thereinto, hee ſhould reſolutely determine with himfelfe, in what order hee will handle the ſame: So ſhall he beſt accompiſh that hee hath vnder-taken, and informe the vnderſtanding, and helpe the memorie of the Reader. For ſo doth *Cassaneus* admoniſh vs, ſaying, *Prinſquam ad ſcientiam perue-*

natur, bonum eſt, modum preſcribere docendi & ordinem, quia per ordinem res intellecta magis delectant animos, mentes nutriunt, ſenſus magis illuminant, & memoriam reddunt clariorem. Such order and courſe of writing doth alſo procure in the Reader a facility of apprehenſion, as *Eraſmus* noteth, ſaying, *Facilius diſcimus quia congruo dicuntur ordine, quam quia ſparſim & confuſim.*

What Order is, *S. Auguſtine* doth informe vs, ſaying, *Ordo eſt parium diſpari-* Definition of
umque rerum diſtributio. This order is twofold; the one of *Nature*, the other
of *Diſcipline*: The order of *Nature* (as Doctour *Cassius* noteth) is a progreſ-
ſion from ſimples to things compound: contrariwiſe, the order of *Diſcipline* is
a proceeding from things compound to ſimples. As touching the order
that I haue prefixed to my ſelfe in this diſplay of *Heraldrick*, you ſhall vnder-
ſtand, that forasmuch as the handling of one of theſe alone, ſufficieth not to
the effecting of my intended *Method*, I muſt of force make vie of them both
in ſome ſort, according to their diſtinct kindes. Wherein albeit the order of
Nature in right ſhould haue the precedence, as the more worthy, *quia Natura*
purpose tendeth to the preſcribing of a forme of *Diſcipline*, whereunto theſe
tokens which we call *Armes* muſt be reduced, and therein to maniſeſt rather
their location then their generation, their vie then their eſſence, their ſhadow
then their ſubſtance; I am constrained to preferre the latter (which ſerueth
directly

directly for my purpose) before the former, which tendeth thereto but collaterally : whose dignity notwithstanding I purpose regardfully to obserue, when I shall come to the distribution of things *Naturall* in their proper places.

Digression. But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiuing and vnderstanding of that which shall bee herein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessarie note, touching the Subject of this Worke : Such are those enignes or markes which wee call *Armes* in English, and in Latine, *Arma*; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq, licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly knownen in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

Armes in English, and in Latine, Arma; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq, licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly knownen in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

It is therefore to be obserued that this word Arma in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour Casius vie the same, where he saith, Arma bellis natura dedit, ut Leoni dentes, Serpenti aculeum, &c. Sometimes it is taken for all manner of instruments pertaining to Mechanicall Trades, as Arma Rusticorum, Rastro, Ligones, & huiusmodi. Also Arma coquinaria, lebes, patella, tripus, olla, &c. And Virg. Æneid. 5. speaking of the necessaries pertaining to shipping, saith,

Colligere arma iubet, validissq, incumbere remis.

Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour Casius take it, saying, At hominibus arma industria fuit, eosq, fuxit, ut pro imperiorationis eis videretur. But this word Arma heere meant is not vnderstood in any of these significations, but must bee taken in a metaphorical sense, for that they doe assume a borrowed name (by way of figure called *Metonymia substituti*) from the Shields, Targets, Banners, Military Calsockes, and other Martiall Instruments, whereupon they were ingrauen, embossed, embrodered or depicted: which kinds of furnitures & habiliments are peculiar vnto martiall men and professed souldiers, to whom only it pertaineth to beare Armour; which euen at this day wee doe usually call by the name of *Armes*. And of them in proceesse of time did these enignes or markes receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noeth, saying, *Arma appellatur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit ipsam quoque mercedem arma appellare.*

Armes then, as they are heere meant, may be thus defined: Armes are tokens or resemblances, signifying some act or quality of the bearer. How great the dignitie and estimation of Armes euer hath beene, and yet is, we may easily conceiue by this, that as they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition whose they are, who is the owner of the house wherein they are set vp, of what Familie their bearer is descended, and who were his next, and who his remote Parents or Ancestors.

Betweene Armes and Names there is a certaine conformitie, so that, as it is a thing vnlawfull for a man (but vpon great occasion) to change his name; sic neq. arma (saith *Cassian.*) mutare licet, nisi magna & honorifica aliqua causa accesserit.

cesserit. And another saith, *A nominibus ad arma bonum deducitur argumentum.*

Also there is betweene these *Armes* and their Bearers a kinde of *Sympathie* Their Sym- or naturall participation of qualities, in so much as who so dishonourably or patty with vnreuerently with the *Armes* of any man, seemeth to haue offered indignitie to the person of their Bearer; so as (according to some Authours) their owner shall right himselfe against such an offender or wrong-doer, *actio in iniuriarum.*

As touching the antiquitie of these signes which wee call *Armes*, *Diodorus Siculus* maketh mention, that *Osyris*, surnamed *Iupiter the iust*, sonne to *Cham* the cursed sonne of *Noah*, called of the *Gentiles Ianus*, being banished from the blessed Tents of *Shem* and *Iaphet*, by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherein he might settle himselfe, his children, and people : For which purpose he assembled agreat Armie, and appointed *Hercules* his eldest sonne Captaine. And in this so ancient expedition of warres, as well *Osyris* himselfe as *Hercules*, *Macedon* and *Anubis* his sonnes, and others, did paint certaine signes vpon their shields, bucklers, and other weapons; which signes were after called *Armes*. As for example, *Osyris* bare a *Scepter royall*, insigned on the top with an *Eie*; *Hercules* a *Lion rampant*, holding a *Battle-axe*; *Macedon* a *Wolfe*, and *Anubis* a *Dogge*. In this first assumption of these signes, euery man did take to himselfe some such beast, bird, fish, serpent, or other creature, as he thought best fitting his estate, or whose nature and qualitie did in some sort quadrate with his owne, or whereunto himselfe was in some respect like in qualitie, or wished to bee resembled vnto.

The principall end for which these signes were first taken vp, and put in their use, was that they might serue for notes or markes to distinguish Tribes, Families, and particular persons each from other. But this was not their onely use, for that they serued also to notifie to the ingenious beholder of them (after some sort) the naturall quality and disposition of their Bearers. And so behoouefull was this inuention thought to be, and their use so reasonable, as that they haue beene entertained of all succeeding posterities amongst all nations, and continued (euen to this day) without immutation or alteration of their primarie institution. These *Armoriall Enignes* thus ingeniously deuised, had yet a further use: for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and governing of them in martiall expeditions: for which uses and ends they haue receiued approbation in the highest degree, euen from the mouth of God himselfe, who (when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of promise) did expressly command the use of *Armoriall signes*, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Matrum suorum castra habento*: which order he required to be obserued, not only in the conduction of them in their journey, but also in the pitching and raising of their Campe.

In which precept we may obserue, that God maketh mention of two sorts of Enignes; the one generall, the other particular; and that these latter were no lesse needfull then the former, for the orderly governing and conducting of so huge and populous a multitude as the *Israelites* were, in a journey so long

long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their feuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them feuerall and distinct formes.

Question. Heere may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes and shapes were depicted in them. As to the colour, *Lira* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebrei quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali in quo inscriptum erat nomen ipsius Ruben, & sic de aliis.*

Admirum Borhau, Num. 2. And as to their feuerall formes, *Martinus Borhau* in his Commentarie vpon the same place, hath this saying, *Tradunt veteres in Rubenis vexillo Man- dragoram depictam fuisse, quam ille in agro collectam matri Lix attulerat: In Iehudæ Leonem cuiuslibet benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via. And in conclusion he saith: Sit fides penes Authores.*

synologia. This sort of Ensigne according to *Calepine*, is called, *Vexillum quasi paruum velum, & accipitur* (saith hee) *pro signo quo in exercitu vel classe Imperares utuntur.* The vse of these *Standards* doe consist heerein, that they being borne aloft vpon a long pole or staffe apparent to euery mans view, the Souldiers may bee thereby directed (vpon all occasions of seruice) and by the sight of them may be disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lira* vpon the second of *Numbers*, saith, *Vexilla in perticis eleuantur ut ad eorum aspectum bellatores diuidantur & vniantur:* For like as a ship is guided in the surging seas by the Sterne or Ruther, even so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

a. Sort. The other sorts of Ensignes, God calleth, *Signa secundum domum Maiorum suorum*: whereby is meant (if I bee not deceiued) the particular Ensignes, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lira* vpon the same place: *Signa propria sunt in vestibus & scutis quibus bellatores mutuo se cognoscunt & suos ab Aduersarijs distinguunt.*

Lira. These were the primarv vses for which these *Signes* were first deuised and put in practise, and those the ends whereunto they were referred; but after long tract of time, these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperours, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valerous merits (euen in iustice) required due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better be preserved and deriued vnto posterity, then by these kindes of honourable rewards. The first we read of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent mind in rewarding his souldiers

to

to the full of their deserts; did at length preuaile with him so much, as that he cau sed him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks or tokens of honour; which hee bestowed on them as hereditary testimonies of their glorious merits. Whose example heerein, Emperours, Kings and Princes, of succeeding ages haue ensued; vsing therein the ministry of the Office of *Heralds*, as subordinate Officers thereto appointed and authorized, reseruing alwaies to themselves the supreme iurisdiction of iudging and remunerating persons according to their deserts, but vsing the industry of the *Heralds*, as for sundry other vses of great importance in a State, so also for the inuenting and deuising of Congruent tokens of honour, answerable to the merits of those that shall receiue the same.

SECT. I. CHAP. II.



O much of such notes as are necessary to be obserued, for the better vnderstanding of these things that shall bee hereafter deliuered, touching the subiect of this worke. Now wee proceed to the practise exercise of these *Armoriall tokens* which pertaine to the function of *Heralds*, and is termed *Armorie*, and may be thus defined. *Armory is an Art rightly prescribing the true knowledge and vse of Armes.*

Definition of Armory.

Now like as in things natural the effects do euermore immediatly ensue their causes, euen so *diuision* which is a *demonstratio* of the extent & power of things, must by immediate consequence follow definition, which doth expresse the nature of the thing defined. *Diuision is a distribution of things common, into things particular or lesse common.* The vse thereof consisteth heerein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the mind of the learner be not misled through the ambiguity of words, either of manifold or vncertaine interpretations. Moreouer it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim quæ diuisum traduntur facilius intelliguntur.*

Of Diuision. Vt.

The practise hereof shalbe manifested in the distribution of the skil of *Armory*, withal the parts and complements therof throughout this whole work.

This skil of *Armory* consisteth, { Blazoning.
and
Marshalling.

Distribution.

Blazon is taken, either strictly for an explication of *Armes* in apt and significant termes: or else, it is taken largely for a display of the vertues of the *Blazon*. *bearers of Armes*: in which sense *Cassaneus* defineth the same in this manner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armoriall*, saith, that to blazon is to expresse what the shapes, kinds, and colour of things born in *Armes* are together with their apt signification. Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule: It may be said to be any straight

Definition of Blazon.

Of rule. Straights or leuell thing, whereby lines are drawne in a direct and even forme. In resemblance whereof, we heere vnderstand it, to be a brieft precept or instruction for knowing or doing of things aright; as witnesseth *Calepine*, saying *Regula per translationem dicitur brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters. It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon.

Rules of Blazon in genere. For other particular rules must be referred to more proper places.

Rule. 1. The aptest rules for this place, are these immediatly following: In *Blazoning* you must vse an aduised deliberation before you enter therunto, for hauing once begun, to recall the same, doth argue an inconsiderate forwardnesse meriting iust reprehension.

Rule. 2. The more compendious your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur*. Therefore you must shun multiplicity of imperinent words in your *Blazon*, *Frustra enim fit per plura quod fieri potest per pauciora*. But herein you must obserue this Caution that whilst you labour to be compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the vnderstanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnia sermo si sit breuior quam oportet, obscurat intellectum, si autem longior difficile erit retentioni*.

Rule. 3. You must take speciall heed to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to be the same; *Diuerfitas enim nominis inducit diuersitatem rei, in tantum quod nomina sunt significatiua rerum*.

Rule. 4. You must not be too full of conceits in *Blazon*, nor ouer forward in speech.

Rule. 5. You must vse no iteration or repetition of words, in blazoning of one Coate.

Especially of any of these
 Of. For the doubling of any of these, is counted a great fault, in so much as the offender heerein is deemed unworthy to blazon a coate *Armour*.
 Or. And.
 With.

Rule. 6. In *Blazoning* you must haue regard of the things that are borne in *Armes*: as also whereunto they may be resembled, whether they be naturall or artificiall and so to commend them accordingly.

Rule. 7. In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First to beginne with the field, and then proceed to the blazon of the Charge, if any be. Moreouer if the *Field* be occupied with sundry things; whether the same be of one or diuers kinds: you must first nominate that which lieth next and immediatly upon the field, and then blazon that which is more remote from the same. What *Field* and *Charge* are, shall be shewed in their proper places. *Interim oportet discentem credere*.

Preposterous Blazons. *Calisemus* holdeth, that where the chiefe of an *Esccheon* is of one colour, or mettall, or more, you should blazon the chiefe first; but I hold it more consonant to reason, to begin with the *Field* (because of the priority thereof in nature, as also in respect that it is the *continent*) rather then with the *Charge*, which is the thing contained, and so consequently last in nature. Neuertheless the French *Armourists* for the most part doe blazon, the *Charge* first and the *Field* after, which is a course meereley repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and

and the continent of the thing contained: wherefore our *Heralds* manner of blazon is more agreeable to reason then theirs. Out of the sundry formes Selected of blazon (vse by other Authors) I haue made speciall choise of three that are most ancient and necessary; viz. the first, by Metals and Colours; the second, by precious stones; and the third, by the celestiall planets; in respect that these of all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, to Gentlemen hauing no title of dignity, blazon by Metale and Colours: to persons ennoblised by the Soueraigne, by precious stones: and to Emperours, Monarchs, Kings and Princes, blazon by planets.

The two last of these three selected formes, are not to be vse in the blazoning of the Coate-armors of Gentlemen that are not aduanced to some degree of Nobility, vnlesse they be rarely qualified, or of speciall desert.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end, that aswell by *Blazon*, as by degree; noble men might be distinguished, from gentlemen; and persons of Maiesty, from those of noble linage; that so a due *Decorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a lofty stile, or a stately argument in a meane.

SECT. I. CHAP. III.

O much of the definition and generall rules of *Blazon*. Distribution. Now will I proceed to the distribution thereof.



The *Blazon* of *Armes* consisteth in their
 Accidents,
 and
 Parts.

I call those notes or markes, *Accidents* of *Armes* that haue no inherent qualitie or participation of the substance or *Essence* of them, but may be annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be cofen Germans to no thing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph. 6*. For they haue no being of themselves but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph. 7*. *Accidentia non sunt entia nisi quia sunt entis*.

Such *Accidents* as are heere
 Tincture,
 and
 Differences.

Tincture is a variable hew of *Armes* and is common affect to *Differences* of *Tincture*. *Armes*, as to the *Armes* themselves.

And the same is distributed into
 Colours,
 and
 Figures.

Colour, may be said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

And this colour heere mentioned is both { Generall,
and
Speciall.

Colour generall.

Vniuersality of Armory.

Blazon of things proper.

Speciall colour.

By generall *Colour*, I vnderstand the proper and natural colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kind soeuer that are depicted and set forth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, for so much as there is nothing in this world subiect to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to be borne proper, which is a blazon sufficient for things of that kind, and well fitting their property or nature, for their are no terme of blazon allowed to things borne after that fort.

By speciall colours, I meane such colours, as by a certayne peculiar propriety (as it were) doe belong to this *Art* of *Armory*.

These are both { Simple,
and
Mixt.

Simple colours what.

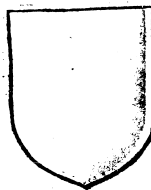
Simple colours are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed hereafter.

And those are { White,
and
Blacke.

Elements.

To these in right belongeth the first place amongst colours, because in the order of nature they were before all other colours: *Priora enim sunt compositis incomposita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediorum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may tearme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their originall being from these, either in an equall or disproportionable mixture. I will beginne with them and so proceed to the rest that wee call *colores Medij* in respect of their participation of both. Now forasmuch as practise is the scope of *Doctrines*, (to the end those things that are, or shall bee deliuered, may bee the better conceued and borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia*.

White



White is a colour that consisteth of very much light; as *White* defined. *Albedo est color simplex in corpore tenuiore multa luminositate constans*: to which black is contrary. Note, as colours may be resembled to Note, things of greatest Nobility or reputation, so is their worthinesse accounted accordingly.

The colour *white* is resembled to the light, and the dignity thereof reckned more worthy then the *blacke*, by how much the light and the day is of more esteeme then darkenesse and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy then *blacke*, in respect of the more worthy vse thereof. For men in ancient time were accustomed to note things well and laudably performed (and esteemed worthy to be kept in memorie) with *white*, and contrary wise whatsoeuer was holden reprochful or dishonourable, was noted with *blacke*, as the *Poet* noteth, saying: *Dignity*.

*Qua laudanda forent, & qua culpanda viciisim,
Illa prius creta, mox hac carbone notasti.*

Moreover *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the priority of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkenesse whereunto *blacke* is resembled, Precedency is an exemption of light, *Omnis enim priuatio praesupponit habitum*. Finally *Vpton* Preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field.

This colour is most commonly taken in *Blazon* for the metall *Silver*, and is termed *Argent*, wherefoeuer the same is found, either in *Field* or *Charge*. In composition of *Armes* it is accounted a fault worthy blame to blazon it otherwise; but in doubling of *Manes* it is not so taken: for therein it is not vnderstood to be a metall, but the skinne or furre of a litle beast called a *Lytwaite*, so named (as I conceiue) *Lithuania* now called *Luten* a part of *Sarmatia*, confining vpon *Polonia*. This *Furre* hath bene heerebefore much vsed by the ancient *Matrons* of the honourable Citie of *London*, euen by those that were of the chiefest account, who ware the same in a kind of *Bonnet* called corruptly a *Lettice Cappe*.



Blacke is a color contrary to *White*, hauing little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore rarsiore exigua luminositate particeps*. Whereby it is apparent that *blacke* is of lesse perfection then *white*. This colour is called in blazon *Sable* of the latine word *Sabulum*, which signifieth, grosse, sand or grauell, in respect of the heauy and carthy substance, wherein it aboundeth aboue all others. And this colour is reputed farre inferior in dignity to *white*, and is likened to darkenesse called in latine *Tenebrae* id est quod teneant, id est impediunt oculos, & visum prohibeant. Note that the rest of those speciall colours before mentioned, besides *white* and *blacke*, are called *Colores medij*, that they haue their primary Essence from these, either by an equall or vneuenfor concorporation or mixture of these two together:

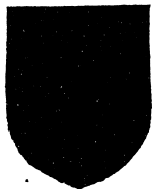
and in regard of these two extremes from which they haue their being, cannot properly be called *Colores*, nisi per participationem.

Colores medij.

Now as touching *Colores medij*, or mixed *Colours*; it is to be vnderstood, that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the Definition of *Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperatone producitur.*

Of these according to *Scribonius*, some are } Exactly compounded of both the *Simples*.
Declining more to the one then to the other, in an
vnequall proportion.

Red exactly
compounded,



That *Colour* which is said to bee exactly compounded, doth participate of the two *Simples* indifferently, in a iust proportion, as *Red*; which *Scribonius* thus defineth: *Rubedo est color aquali simul Albedinis & Nigredinis combinatione constans.* This colour representeth *Fire*, which is the chiefeft of the *Elements*, and the lightfomeft and cleereft, and in blazoning is termed *Gules*.

Yellow.



This *Colour* is bright *Yellow*, which is compounded of much *White*, and a little *Red*, as if yo u should take two parts of *White*, and but one of *Red*. This *Colour* in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yellow*, because it doth lively represent that most excellent *Metal*; the possession whereof inchantereth the hearts of fooles, and the colour whereof blindeth the eies of the wise. Of the excellencie of this metal, *Hesiodus* hath this saying: *Aurum est in corporibus*

Dignitie of
Gold.

sicut Sol inter stellas. And therefore such is the worthinesse of this *Colour* which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Blond Royall*, though indeed it be in vse more common. And as this metall excelleth all other in value, puritie, and finenesse; so ought the *Bearer* (as much as in him lieth) indeuour to surpasse all other in *Prowesse* and *Vertue*.

Greene.



This *Colour* is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the Definition: *Viridis est color Nigredine copioso, & Rubedine minore contemperatus.* This *color* is blazoned *Vert*, and is called in Latine *Viridis*, a *vigore*, in regard of the strength, freshnesse, and liuelinesse thereof; and therefore best resemblenth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdure: and is a colour most wholsome and pleasant to the eie, except it be in a young Gentlewomans face.

Blew



Blew is a *Colour* which consisteth of much *Red*, and *Blew*, of little *White*, and doth represent the colour of the *Skie* in a cleere *Sunne*-shining day. This in *Blazon* is termed *Azure*.



Purple is a *Colour* that consisteth of much *Red*, and *Purple*, of a small quantitie of *Blacke*, and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commisceitur.* *Cassianus* having formerly handled those former six *Colours*, viz. *White*, *Blacke*, *Red*, *Yellow*, *Greene*, and *Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purple Colour* is raised. This *Colour* vually hath no other name in *Blazon*.



Tawney (saith *Leigh*) is a *Colour* of worship, and of *Tawney*, some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is known by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two bright colours, which are *Red* and *Yellow*: neither shall you haue any *Colour* so made among all that may be deuised; and not to be staind.



The last of the seuen mixed colors, we doe commonly *Murrey*, call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the colors appertaining of ancient time to the *Prince of Wales*. It is a colour of great estimation, and very stately, and is of vse in certaine robes of the *Knights* of the *Bath*. Some *Heralds* of approued iudgement doe hardly admit these two last mentioned for *Colours* of *Fields*, in regard they are reckoned *Staynand Colours*. Yet some *Coats* of *Armes* there are, and those of reuerend antiquitie, whose *Fields* are of those *Colours*, for which respect they haue beene allowed for *Colours* of *Fields*, as *Sir Iohn Ferne* in his *Glorie of Genesistie*

nerositie noeth. This kinde of bearing, *Leigh* doth instance in two *English* Gentlemen of ancient Houses, that haue of long time borne *Tawney* in their *Armes*: the one of them he nameth *Hounzakker*, and the other *Finers*.

SECT. I. CHAP. IV.



Furres.

Herunto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and course of our distribution before deliuered, pag. 7.

Furres (vsed in *Armes*) are taken for the *skinnies* of certaine beasts stripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, seruing as well for state and magnificence, as for wholesome and necessarie vs. And these thus trimmed and imploied, are called in Latine, *pellices*, a *pellendo*, of driuing away, (quite contrary in sense, though like in sound, to *pellices*, a *pellendo*, for drawing all to them) because they doe repell and resist the extremities of cold, and preserue the bodies that are couered with them, in good temperature.

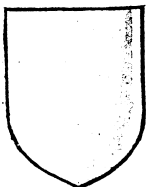
Why called *Pellices*.

Vse.

These are vsed as well in *doublings* of the *Mantels* pertaining to *Coat-Armours*, as in the *Coat-Armours* themselves.

Furres doe consist either of
 { One colour alone, or
 { More colours then one.

White Furre.



Order.

That *Furres* that consisteth of *one colour* alone, is *White*, which in *doubling* is taken for the *Lituits* skin, before spoken of, pag. 9. An example whereof we haue in this *Escacheon*. Some perhaps will expect, that in the handling of these *Furres*, I should ensue the order of *Gerard Leigh*, who giueth the preheminence of place vnto *Ermine*, for the *dignitie* and *riches* thereof: but that forme sutch neither with the *Method* that I haue prefixed to my selfe; nor yet with the *Order of Nature*, which euer preferreth *Simples* before *Compounds*, because of their prioritie in time: for as *Aristotle* saith, *Priora sunt compositis in composita*: which order, as it is of all other the most reasonable, certaine, and infallible; so doe I indeuour by all meanes to conforme my selfe in these my poore labours therunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following throughout this *Chapter* (as they are heere placed) must be vnderstood to be *doublings* or *linings* of *Roabes*, or *Mantels* of *State*, or other *Garments*, wherein (according to *Leigh*) they all haue one generall name, and are called *Doublings*: but in *Escacheons* they are called by nine proper and seuerall names. What those *Mantels* are, shall be shewed hereafter when I shall come to the handling of the second *Member of Division* before made, pag. 7. In the blazoning of *Armes*, this *Colour* is euermore tearmed *Argent*, vnlesse it be in the description of the *Armes* of one that is *Rex* *Lasa* *Maiestatis*: but being a *doubling*, it

White furre blazoned in doubling.

is no offense (saith *Christine de Pise*) to call it *White*, because therein it is to bee vnderstood only as a *Furres* or *Skinne*. Rule for *doublings*.

Furres consisting of more then one *Colour*, are either of
 { Two *Colours*, or
 { More then two.

Such *Furres* as are compounded of two *Colours* only, are sorted either
 { with *Blacke*, and are either
 { *Blacke* mixt with *White*, as or *Ermyne*, and *Ermynes*.
 { *Blacke* mixt with *Yellow*, as or *Ermynois* and *Pean*.
 or
 { without *Blacke*: such are, according to *Leigh*, *Verrey*, scz. A. and B. and *Verrey*, Or. and Vert.

Knowledge is no way better or more readily attained then by *demonstration*: *Beatings*. *Circ enim est per demonstrationem intelligere*, saith *Aristotle*. I will therefore giue you particular example of their seuerall *Beatings*.



Ermine is a *Furres* consisting of *White* distinguished with *Blacke spots*. You must blazon this by the name *Ermyne*. Rule.

of *Ermine*, and not *Argent* powdered with *Sable*. This is the skin of a little beast, lesse then a *Squirrel* (saith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The *taile* thereof is of a thumbes length, which is of colour *Browne*, as appeareth *Fol. 75*. In the former part of his *Accidente*, *Fol. 132*. he seemeth therein to contradict himselfe, in that he affirmeth *Ermine* to be no *Colour*, but a *Compound* with a *Metall*, and serueth as *Metall* onely. For mine owne part, I doe not see how in *doubling* of *Mantels* it should bee reckoned a *Metall*, for that all *doublings* or *linings* of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and wethers drift: to which vse *Metals* are most vnfit, as *King Dionysius* declared, when comming into a Church where the Images were attired in most rich golden *Roabes*, hee tooke them away, saying, such garments were too cold for winter, and too heauie for summer. A faire pretence to cloake his *Sacrilegious Auarice*. The same Author in his said *Accidente*, *Fol. 75*. making mention of this *Furres*, taketh occasion to commend a late prescribed order for the distribution of this rich and rare *Furres*, according to the dignitie of the persons to whom the wearing thereof is allowed, which

Order for the wearing of *Ermynes*.

which is this; that an *Emperour* a *King* or a *Prince*, may haue the *poudering* in their *apparell* as thicke set together as they please: a *Duke* may haue in his *Mantles cape*, onely, foure *Raungs* or *Ranches* of them: a *Marquis* three *Raungs* and a halfe: an *Earle* a cape of three *Raungs* onely. In some Coates these are numbred, but then they extend not to the number of tenn. These *rowes* or *rankes* before named are of some Authors called *Tymbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may haue his *mantle* doubled with *Ermyne*.

Doubling
with Ermyne.



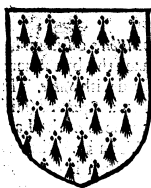
Rule.

This is that other *Furre*, before mentioned, to consist of a mixture of *white* and *blacke*, and hath some resemblance of the former: but differeth in this; that where, that is composed of *white* powdered with *blacke*; contrariwise this is *blacke* powdered with *white*. But neither in that, nor in this shall you make any mention in *blazon* of any such mixture, but onely use the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the vnderstanding of those

that are but meanely skilled in *blazon*; the names peculiarly allotted to this *Furre* is *Ermynes*.

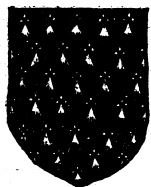
Ermynes.

Mr. *Boswell*'s is of this opinion, that *Ermyne* and *Ermynes* ought neuer to be sorted in *Armes* with the metall of their colour, because (saith he) they are but *Furres*, and haue no proper *blazon* with any metall.



Ermynois

Of those *Furres* before mentioned, that are compounded of *Yellow* and *Blacke*, this is the first, and is termed in *Blazon*, *Ermynois*, whose ground or field is *yellowe*, and the *Pouderings* *blacke*, though this be rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the use of this *Furre*, *Bara*. maketh mention in his booke entituled, *Le Blazone des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Lardyn d'armories*, in the *Armes* of *Leefwels*.



This is that other *Furre* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of *yellowe* powdered with *blacke*, this is *blacke* powdered with *yellow*; and in *Blazon* is termed *Peau*.

Other Furres There are other sorts of *Furres* or *Doublings*, consisting also of two onely colours, which as they are much different in forme, so doe they also receiue a diuers *blazon*, from these before specified which are these that follow, and their like.

Hee



Rule:

Hee beareth *Ferry*, Or and *Azure* by the name of *Claude de Rochford*, sometime *Constable of France*. In *Coates* of this sort of bearing, in case where it may be holden doubtfull whether should haue the precedence, the *Colour* or the *Metall*, the *Metall* must haue the preheminence as the more worthy. The *Frenchmen*, from whom we doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* of this forme, by the name of *Vaire*; perhaps *Quia ex diuersis coloribus alternatim variantur*. To this sort of bearing, there are no other termes of *Blazon* allowed. As for the rest; viz. *Verty* and *Varrye*, they are meere *fantasies* and improper termes. If your *vaire* doth consist of *Argent* and *Azure*, you must in *Blazon* thereof, say onely; hee beareth *vaire*, and it sufficeth: but if it be composed of any other colours, then you must say, he beareth *vaire* of these or those colours. The *Latine Blazoners* making mention of this sort of bearing, doe thus describe them, *Portas arma variata ex pellibus albis & ceruleis*, accounting them for *skinner* of little beasts. For that in ancient times they were vied for lining of *Roabes*, and *mantles* of *Senators*, *Consuls*, *Emperours* and *Kings*, and thereupon are skillfully termed *doublings*. Of this vie of them, *Alex. ab Alex. Genial. dierum*, lib. 5. Fol. 285. saith, *Legimus Caligulam depictus penulas induisse*. If you obserue the proportion of this *vaire*, you shall easily discern the very shape of the *cape* or *skinner* of little beasts, in them; for so did ancient *Gouernours* and *Princes* of the world, (saith Sir *John Ferne* in *Lac. Nob.* pag. 86.) line their *Pompous Roabes*, with *furre* of diuers colours, fowing one skinner to another after the plainest fashion. There is yet an other kind of *furres* much differing from all other the *furres* before exprested, not onely in shape, but in name also, as in example.

Robes of estate furred aliter this manner.

Alex. Gen. Dier.



This sort of *furre* or *doubling*, was (as *Leigh* noteth) of some old *Heralds* called *vairy cuppy* and *vairy tasse*, which (saith hee) is as much to say, as a *Furre* of *cupps*, but him selfe calleth it *Meire*, for so he reckneth it well blazoned, and very ancient, and a *Spanish* coat. But I hold it better blazoned, *Potent counterpotent*, for the resemblance it hath of the heads of *cranches*, which *Chaucer* calleth *Potents*, *Quia potentiam tribuunt infernis*, as appeareth in his description of *old age*, in the *Romance of the Rose*.

So old she was that she newent
Afoote, but it were by potent.

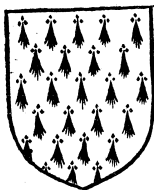
Potent what

So much of *furres* consisting of two colours onely: now of such as are composed of more then two colours, according to the diuision before declared.

Such are these and their like, viz. *Erminites*,
Vaire of many colours.

This

Ermynees.



This at the first sight may seeme to bee all one with the second *Furre*, before in this *Chapter* exprested, but differeth in this, that heerein is added one haire of *Redde* on each side of eury of these *Poulderings*. And as this differeth little in shape and fiew from that second *Furre* named *Ermyne*; so doth it not much differ from the same in name, that being called *Ermine*, and this *Ermynees*.

The other *furre* that is composed of more then two colours, is formed of foure feuerall colours at the least, as in example.

Vaire.



Rule general

This differeth much from all the other *furres*, and (according to *Leigh*) must bee blazoned *vaire*; this is composed of foure distinct colours, viz. *Argent*, *Gule*, *Or*, and *Sable*. Heere I will note vnto you, a generall rule that you must carefully obserue, not onely in the blazoning of these *Furres*, but generally of all *Coate-armours*, viz. that you describe them so particularly and plainly, as who so heareth your *blazon*, may bee able to *tricke* or expresse the *forme* and true portrature thereof, together with the *manner* of *bearing*, no lesse perfectly, then if he had done it by some paterne thereof laid before him. And thus concluding this *Chapter* of *Tinctures*, being the first kinds of *Accidents* of *Armes*, I will proceed to the second sort.

SECT. I. CHAP. V.

Differences.



Definition.

Having hitherto handled the first part of the distribution before deliuered pag. 7. touching the *Accidents* of *Armes*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceede in order to the *Diuisiō* of them.

Differences are extraordinarie additaments, whereby bearers of the same *Coate-armour* are distinguished each from others, and their neecessite to the principall bearer is demonstrated.

Of Differences some are {
Ancient,
Moderne.

Those I call *Ancient differences* that were vsed in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diuersity betwene particular persons also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed vnto *Coate-armours*, in the beginning were plaine, and (in all likelihood) were of some of one the colours or metals before spoken of: But afterwards in proceesse of time, (by reason of the multiplication of persons and of Families) men were constrained to deuise other sorts of *bordures*:

Bordures.

bordures; to induce a variety, whereby each particular person might be distinctly knownen and differenced *Ab omnibus & singulis eiusdem domus & familie*. Of these there are diuers formes, as by these examples following may appeare:



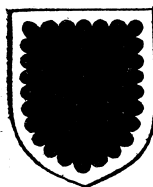
The first deuised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth *Argent*, a *bordure* *Gules*. Heere you shall not need to mention the plainnesse of the *bordure*, for when you say a *bordure* of this or that colour or metall, and no more, then it is alwaies vnderstood to be plaine, albeit the same be not so expessed. But if it haue any other forme then plaine, in such case, you must not omit to make expresse mention of the fashion thereof. The content of the *Bordures*, (saith *Leigh*) is the fifth part of

Rule.

Rule.

the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Tract* about the same, drawne (as in this example) be both of one metall, colour or furre, then shall you not terme it a *bordure*, but you shall say, that he beareth such metall, colour or furre *imbordured*. *Leigh* reckoneth this sort of *imborduring* heere spoken of, to be of the number of differences of brethren; but *Bartol* (saith hee) hath committed the distribution thereof to the *Heralds*.

Before I proceed to the *Compound bordures* aboue specified, I will giue some simple *bordures*. Fewe examples of other feuerall formes of *simple borders*; (*Quia simplicia priora fuerunt compositis*;) as followeth.



He beareth *Sable*, a *bordure* *ingrailed*, *Argent*; This word *ingrailed*, is deriued from the latine word *In gredior*, which signifieth to enter, or goe in; *Quia ita linea ex qua conficitur Bordura, Campum plus aquo ingreditur*: or else it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *border ingrailed*, *Quia* (as *Vpton* noteth) *eius color gradatim infertur in campum Armorum*.

The next sort of *Bordure* that I will note vnto you, is a *Bordure inuecked*, and the same is formed as appeareth in this next *Escocheon*.



This *Bordure* is formed meerey contrary to the last precedent, and is blazoned in this manner. He beareth *Or*, a *bordure* *inuecked* *Gules*. As the former doth dilate it self by way of inchoaching into the *Field*; contrariwise this doth contract it selfe by intension of the points into it selfe; In regard whereof (it seemeth) it receiueh his denomination, and is called *inuecked* of the latine word *Inuecho*, which signifieth, *To carry in*; *Quia ipsa linea gibbosa, in Borduram plus aquo inuechatur*.

C 2

This

Dent border.

Wyrly.



manner :

This *bordure* differeth in forme from both the other, and is thus blazoned ; he beareth *Gules a bordure indented Argent*. Mr. Wyrly, in his booke intituled, *The true use of Armes*, treating of the honourable life, and languishing death of Sir John de Gralhye, Capitoll de Buz, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King Edward the third, doth therein make mention of one Sir Perducus Dalbreth, to whom his *Coate-armour* did properly appertaine, and describeth the same in this

*Sir Perducus Dalbreth to the French returned,
Who Guly sheild about his necke did sling
Wrapt with dent-bordure silver shining.*

This *bordure* is said to be indented, because it seemeth to bee composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme : for *teeth* (especially those of beasts of ravenous kind, or of pray) have that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner above specified, and they are called in latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also doe every of these *Indentings*, entering into the *Field*, lessen and take away some part thereof as they goe.

Note.

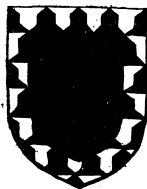
Note that all sorts of *Bordures* are subiect to charging with things aswell *Artificiall*, as *Naturall* ; as by examples following, in part shall appear ; wherein I purpose not to be curious, either in their number, or yet in their order ; but as they shall come to hand, so will I set them down in their proper places.

Bordure counter-composed.



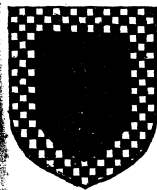
He beareth *Azure a Bordure counter-composed : Or, and Gules* ; which is as much to say, as *Compounded of these two Colours counterly placed*. Note that *Counter-compony* consisteth euermore of two traicts onely and no more. Note further, that the maner of *differencing of Coate Armour*s by *bordures* is very ancient, but if you respect their particular formes and charge they are not so.

Bordure purflewé of vair.



He beareth *Gules, a bordure purflewé, Vaire, Argent, and Azure*. Note heere that this terme *purflewé*, is common to all the *Furres* before handled, so often as they are vsed in *Bordures*. Therefore whensoever you shall finde a *Bordure* of any of these severall kinds, you must (for the more certainty of the *blazon*) expresse by name of what sort of *Furres* the same is, if there bee a peculiar name appropriate thereunto. Otherwise if it bee one of those kinds, that haue noe certaine

certaine name, whereby it may be distinctly known from the rest ; or if it be so, that the *Bordure* be composed of some such of the *Furres* as do comprehend vnder one name, diuers and distinct colours, as (for example) *Vaire* doth : then must you of necessity particularly name the *Colours* : whereof every such *Bordure* is so composed, as in this example I haue done.



Hee beareth *Gules, a Bordure checkie, Or, and Azure*. *Bordure checkie*. Albeit this hath a neere resemblance of *counter-compony* before handled, yet is it not the same ; for that neuer exceedeth two *traicts* or *panes*, and this is neuer lesse then of three : therefore you must take speciall heed to the number of the *Traicts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this *Rule* holdeth not alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Sometimes you shall finde the *Bordures* charged with things liuing, as in these examples.



The *Field* is *Argent*, a *Bordure azure* charged with *Enaluron of Martlets*, to the number of eight, *Or*. In your blazoning of *Bordures* of this kinde of bearing, you must mention what sort of *fowle* or *bird* your *Bordure* is charged withal, for that this terme serueth generally for all kindes of *Bordures* charged with things of this kinde.

A like *Bordure* did *Jasper Earle of Pembroke* beare, that was halfe-brother to *Jasper Earle of Pembroke*. King Henry the Sixth, and was created *Duke of Bedford* by that most prudent Prince King Henry the Seventh. *Bordure Enaluron of Martlets*.



He beareth *Azure, a Bordure, Gules, Enury of eight Lionsels, Or*. Such a *Bordure* is let forth for *Hamlyn Plantagenet* that was base-brother to King Henry the Second. This terme *enury* is proper to all *Bordures* charged with any *beasts*, whose kindes must bee specially obserued, and expresse in *blazon*, for the more certainty thereof. *Hamlyn Plantagenet base-brother to King Henry the Third*.

Sometimes you shall finde two of these sorts of *Bordures* before handled, commixt in one, as in these next examples following.

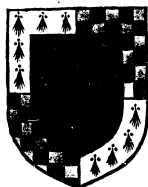
Hev

Examples of Bordures charged with liuing and vegetable things. *Henry Courtney Earle of Devon, and Marques of Excester.*



He beareth *Argent* a bordure quarterly, as followeth: *The first, Gules enury of three Lioncels passant guardant, Or. The second, Azure, verday, of as many Flowers de Lices, Or. The third as the second: The fourth as the first.* Such a Bordure did *Henry Courtney Earle of Devon*, and *Marquesse of Excester*, beare, (who liued in the time of *King Henrie the Eighth*) enuironing the *Royal Armes of England*, which he receiued as an *angmentation of honour*.

Hen. Fitz-Roy Duke of Richmond.



He beareth *Gules*, a Bordure quarterly composed of *pur-flew, Ermyne*, and *Counter-compoite, Or*, and *Azure*. Such a Bordure did *Henrie Fitz-roy* beare, who was *Duke of Richmond* and *Somerset*, as also *Earle of Nottingham*. Hee was *basse sonne* vnto *King Henry the Eighth*. Sometimes you shall finde *Bordures* charged with *leaves* or *flowers*, and other *vegetables*, as in example.

Bordure Verday.



He beareth *Sable*, a Bordure, *Or*, charged with *Verday* of *Trefoiles*, slipped to the number of 8, proper. Note, that this terme *Verday* is appropriated to all *Bordures* charged with *leaves*, *flowers*, *fruits*, and other the like *vegetables*. Wherefore, to make your *Blazon* more certaine, it behooueth, that you should expresse mention what kinde of *vegetable* the *Bordure* is charged withall.

Otherwhiles you shall haue *Bordures* charged with other sorts of things *inanimate*, or without life, as in this next example.

Rich. Plantagenet King of the Romans.



Entoyre, Note.

A Beifaunte what.

He beareth *Or*, a Bordure, *Sable*, charged with *Entoyre* of 8. *Beisants*. Such a Bordure did *Richard Plantagenet*, *King of the Romans*, and *Earle of Cornwall*, beare, that was *loane* vnto *King John*, and brother to *King Henry the Third*. Note, that this terme *Entoyre* is proper to all *Bordures* charged with *dead things*: therefore you must name what kinde of *Entoyre* the *Bordure* is charged with, whether with *Ronndels*, *Crescents*, *Mollets*, *Annulets*, or whatsoever other *dead thing*. A *Beifaunte*, or (as some call them) a *Talent*, is taken for a *Masseine Plate* or *Bullion* of *Gold*, containing (according to *Leigh*) of *Troy* waight 104.¹¹ and two ounces, and is in valew 375 o.¹¹ sterling, and had for the most part no similitude or representation vpon it (as some hold) but onely fashioned round and smooth, as if it were fittid and prepared to receiue some

some kinde of *stampe*. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place *Bezant*, where they were anciently coined. Note, that whensoever you shall finde any *Rule*, *Bezants* or *Talents* born in *Armes*, you shall not need to make mention of their color in *blazoning* of them, because they be euermore vnderstood to be *Gold*.



Sometimes you shall finde *Bordures gobonated* of *Bordure* *gobonated*, two colours, as in this next example. Hee beareth *Ermyne*, a *Bordure gobonated, Or*, and *Sable*: and such a *bearing* is so termed, because it is diuided in such sort, as if it were cut into small *Goblets*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bend-waies*, or charged with *Bende-lets*, as in this next *Esgocheon* in part may appeare.



He beareth *Gules*, a *Bordure Sable*, charged with three *Bordure Bendelets Argent*. I giue it this *Blazon* in respect that the *Sable* doth furrmount the *Argent*, and standeth (as it were) in stead of a *Field*. But if they both were of *even peeces*, then should I haue termed it a *Bordure Bendy*, or *Bend-waies*, of so many peeces *Argent* and *Sable*, or *Sable* and *Argent*, as it should happen.

There resteth yet one example more of *Bordurings*, which I haue here placid, to the end the same may serue in stead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold seuerall sorts of *diapering*, that may be vied in *Bordures*, as in example.



He beareth *Argent*, a *Bordure Gules diapered Entoyre*, *Bordure Enury*, *Enaluron*, *Verday*, &c. Note, that you may perced. haue *diaper* of any two, three, or more of these, or any Note. other their like, in one *Bordure*: and that not onely *Bordures*, but also *Fields of Coat-armours* are found *diapered*. That *Field* or *Bordure* is properly said to be *diapered*, which being fretted all ouer, hath some thing *quicke* or *dead* appearing within the *Frets*. And albeit things hauing life and sense, or their parts, may be borne *diapered*; yet *Plants*, *Fruits*, *Leaves*, *Flowers*, and other *Vegetables*, are (in the opinion of some *Armourists*) iudged to be more fit for such kinde of *bearing*.

This kinde of *bearing* of *diaper* in *coat-armour*, is sometimes scene in *Coats* of

France.
Belgia.

France shew-
eth what
Diaper is.

of France and Belgia, but very rare or neuer in England, as Sir Iohn Ferne noteth. *Diaper* (saith he) is knowne of euery man to be a fantastick worke of knots, within which are wrought the signes or formes of things either quicke or dead, according to the inuention of the worke-master, as it is well knowne in *Tpres*, *Bruges*, and some Cities of *Heynault*. In the blazon of such Coats you must first name the colour or metall of the *Field*.

As touching their feuerall Charges imposed vpon these *Borders* afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offred to treat of the differences of *Borders* in this place, enforced mee to make vntimely mention of those *Charges*, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe then by demonstratiue examples: *Exempla enim ponimus, ut sentiant addiscentes*.

SECT. I. CHAP. VI.



Moderne
differences.

Files what.

Opinion of
Vpton.

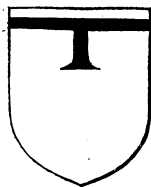
Of Budzus.

Of Alciatus.

Of Bartolus.

Heretofore of the ancient manner of *differencing Coat-armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in vse since the inuention of *Borders*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lice*, &c.

What these *Files* are, I cannot certainly auouch, because I finde that diuers *Authors*, and those very iudiciall in matters of this kinde, doe diuersly iudge of them, according to their feuerall conceits. *Vpton*, a man much commended for his skill in *Blazon*, and of some *Armourists* supposed to haue bene the first that made obseruation of their vse, (but they are therein much deceived, for that such vse was made of them many ages before *Vptons* time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *euen* or *odde*, to the number of nine. *Budzus*, an ancient Writer, affirmeth them to bee *Tongs*, and that they may not bee borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaites* or *Plais* of Garments. Of *Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbore to determine any thing, seeing those so learned cannot certainly resolute among themselves what they are. Only concerning their diuers manner of *bearing*, these examples following will giue light: wherein I will begin with their *single bearing*, and so will I proceed to their *compound vse*.



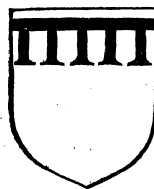
The *Field* is *Argent*, a *File*, with one *Labell*, *Gules*. This forme of *bearing* is found in the *Chapell* of the *Castle* of *Camphire*, alias *Treuoir*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their sound discretion, haue caused many poore decayed gentlemen, and persons newly risen, to lay aside the *bearing* thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a *difference* of higher esteeme, during the life of his father.

Vpton

Vpton saith, that *Files* are not borne for *Armes*, but for *differences* of *Armes*: *Vpon Talesingula siue labella* (saith he) *non dicuntur propriè signa, sed differentia signorum*. Neuerthelesse in practise it falleth out otherwise, as in this *Coate* here expressed, and others following may be seen. For we finde that *Labels* are borne both *single* & *mansfold* without any other maner of *Charge*; so that it is cleere, that they are borne so many times for *Armes*, and not alwaies for *Differences* of *Armes*; as by the second *Eschocheon* following more plainly appeareth.

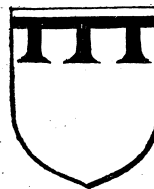


He beareth *Azure* a *File* of three *Lambeaux* *Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *Leigh* brethren, and serueth for the *heire* or *eldest sonne*, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his father, the other his mother, and the middlemost signifieth himselfe.



He beareth *Argent* a *File* of five points, or *Lambeaux* *Azure*: this seemeth to me a perfect *Coate* of it selfe, for so I finde the same anciently set vp in a glasse-window in the Church of *Eslington* in the County of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coate-armour* alwaies. The *File* of five *Lambeaux*, saith *Leigh*, is the *difference* of the *Heire* whilst the *Grandfather* liueth; but his *Grandfather* being deceased, then he leaueth this, and taketh that of three, which was his fathers *Difference*. But herein his *Rule* faileth; for that they haue bene anciently borne with five points for the *Difference* of the *Eldest sonne* in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autentique proofes of *Antiquity*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell quicke as dead, whereof I will giue you some fewe examples in these next *Eschocheons*.



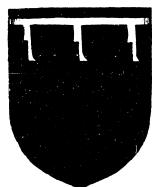
He beareth *Argent* a *File* of three *Lambeaux* *Azure*, each charged with as many flower delices Or. Such a *File* did *Henry* the fourth *Duke of Lancaster* beare, (ouer the *Armes* of *England*) who was sonne to *Henry Earle of Lancaster*, whose father was *Edmund* surnamed *Crookbacke* that was first *Earle of Lancaster*, and sonne to *King Henry* the third.

Henry Duke of
Lancaster.

D

Hee

Lionel Plantagenet.



The Labell transferred vpon occasion.

Wryly.

Rule.

Hee beareth *Azure* a *File* of three *Lambeaux Argent*, each charged on the dexter side of the foote thereof with a *canton Gules*. A like *File* did *Lionell Plantagenet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*, sauing that those *Cantons* were placed in the highest part of his *Labels* aforesaid.

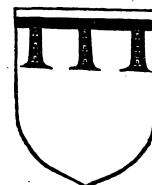
The *Labell* of the *Heire* apparent, (saith *Wryley*) is seldome transferred vnto the second brother; but when the *Inheritance* goeth to the daughters of the *Elder brother*: in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the second brother might not intrude himselfe into the absolute *Signes* of his familie, the *Inheritance* being in his *Nieces* or *kinwomen*.

Edward Plantagenet Duke of Aummarle.



The *Field* is *Vert*. A *File* of three points parted *per pale Gules* and *Argent*. On the first six *towres Or*, and the second as many *Lionceaux rampant purpure*. Such a *File* was borne by *Edward Plantagenet* sonne and heire to *Edmund of Langly Duke of Torke*, which *Edward* liued in the time of *King Richard* the second, by whom hee was created *Duke of Aummarle*, and was slaine in the battle of *Agincourte* in the time of *King Henry* the fifth.

Robert D'ar-tois.



He beareth *Argent* a *File* of three *Lambeaux Gules* each charged with as many *towres Or*. Such a *File* did *Robert D'ar-tois* beare, who guided *King Edward* the third in all his warres against the *French*. This *Robert* was a *Frenchman*, and was thought to haue bene the first that moued *King Edward* the third to make his challenge to the *Crowne* of *France*. Many more examples might be giuen of the diuers manner of bearing and charging of *Files*, but these heere expressed may suffice to informe the reader that they are no lesse subiect

to *Charges* then the *Bardures* before expressed: as also to moue him to take a more strict obseruation of them as they shall come to hand.

Beside these *Differences* before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of *brethren* and persons issued out of one *Familie*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their *seuerall bearers* are distant in degree from their *originall ancestors*; as also, how each of them standeth in degree one to another among themselves; as by the examples ensuing may appeare.

The First House.



The Second House.



The Third House.



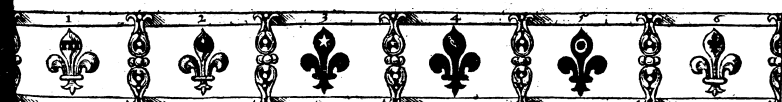
The Fourth House.



The Fifth House.



The Sixth House.



To these single differences expressed in the first of these Ranks doth Gerard Leigh adde three other to make vp the number of nine ; which Number hee laboured much to make complete throughout all his booke. The forme of which three, are these : viz. the *Rose*, the *Crosse Moline*, and the *Double Carter-foile*



Observation
in bearing
of Armes.

It hath beene euermore an obseruation with Nations in bearing of Armes, that as euery particular family (saith Sir John Ferne) did beare Armes different in substance from those of other families, so those that are descended of the selfe same blood, should likewise beare the Armes of that House and Familie whereof they are descended, in a different manner each from other, (not in substance but in accident) for the distinguishing of their Line of Agnation. And the apposition of these Differences, albeit they seeme to make some alteration in the Coate-armours whereunto they are annexed, yet is the same but meerelie Accidentall, the substance still remaining as it was before ; the nature of these Appositions being such as is of all other Accidents, *Vt posunt abesse & adesse sine subiecti interitu.*

Differences
called Dimi-
nutiones Ar-
morum,
and why.

And these differences annexed to Coate-armour are of some Authors termed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignity of the Armes whereto they are added, as expressly manifesting them to bee of lesse esteeme then those from which they are deriued : *Multiplacitas enim indiuiduorum, in eadem specie diminutionem arguit.*

Occasion of
invention of
differences.

But doubtlesse, the conceite of Apposition of these differences to Coate-armours was grounded vpon the necessity (the common Parent of all inuentions) as well that thereby all confused bearing of Armes might bee auoided ; as also that the prerogative of the Eldest sonne should be preferred inuolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of Difference, because the sole bearing of Armes pertaineth onely to the first begotten : *In primogenito enim (saith Lyra) tanquam in capite itat, & remanet splendor gentitura.*

Lyra in Genes.
49.

As touching the dignity of the first begotten, Tremelius in his Annotations vpon the 49. of Genesis maketh mention of two chiefe Prerogatiues, due vnto Ruben, had he not defiled his fathers bed ; the one of Honour, whereby hee had his brethren in Subiection vnto him ; the other of strength, by reason of his double portion of Inheritance. And Cassaneus saith, *Ea quæ acquiruntur Primogenito, acquiruntur titulo vniuersali, item acquiruntur ut consistunt in dignitate.* For these respects the Armes of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselves any such Prerogatiue, and therefore may not beare their Coate but with Difference.

Tremelius in
Genes 49.
Dignity of
the first be-
gotten.

Cassan. conclus.
76. part. 1.

Furthermore

Furthermore, these differences heere spoken of, are of some Authors called *Doctrina Armorum*, and that very aptly, in regard that by the apposition of them to Coate-armours, our vnderstanding (vpon sight of them) is informed from what Line of Consanguinitie the bearer of such difference doth abstract himselfe ; whether from the line ascending, descending, or collateral ; as also, in what degree he standeth ; as, whether hee be the second, third, or fourth begotten childe of such a Parent. And such apposition is no lesse lawfull, then is the addition of names of Baptisme vnto the surname of the Familie : *Sicut enim nomina inuenta sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

Another vse
of differen-
ces.

There is yet a further vse of these differences, in that they serue to preuent A further vse of differences.
and auoid dissensions, debates, challenges, combats, and slaughters. For as to all brethren there is but one surname allowed, yet for difference, that one of them may be discerned from another, there is added vnto each brother a *prænomen*, or name of Baptisme ; so is it necessarie, that sithence the Coate-armour of the Ancestor is competent to all the children (as the marke of the familie whereof they are descended) that a difference should bee added to the Coate-armour of euery brother, to marke and limit out to all mens sight the diuersitie of their Birth and Line whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not only his place of precedence, but also his neerenesse and place of title to the Inheritance.

Whereas I haue formerly among the examples of Borders, vsed demonstrations of differences in the blood-royall, of some of the younger sonnes of Kings ; I hold it fit before I conclude this Tract of differences, to giue a little touch of the necessitie why these should be more eminent then those of ordinary vse, with persons of inferiour state. First, in regard that if the Coate-armour of others should haue too neere a conformity & resemblance with the Soueraigne Ensignes, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their King, to the great disturbance of the State, and no lesse perill to the person of their lawfull Soueraigne. And not only is it so in Coats pertaining to the blood-royall, but also in other inferiour callings : For in ancient time (saith Wyrley) when men could not sufficiently distinguish their Coate-armours by changing their devices into other colours, for the number of leaders, that many times were of one house or familie ; then were they forced to vary their marks by the said Additions. And very seldome should you see in those times, *Cressants*, *Molleis*, or such small things borne for a difference : or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the Soueraigne estate and dignitie being compared with the qualitie of any Subiect, the difference will be found so great betweene them, and the one so farre surmounting the other of them, as that reason it selfe willett that so great a difference should bee put betweene the Royal Ensignes and the Armes of a Subiect, as there is betweene their estates and degrees, sith those Ensignes are the marks of their worthinesse and esteeme.

Another
reason.

For these and other respects, it hath beene, and yet still is in vse, that in addition of differences to the Armes of Kings younger children, the skilfull Herald Honorable Ordinaries
vied for dif-
ferences.
see
haue giuen some of the Honorable Ordinaries, for more apparant distinctions, as a Fesse, Cheefe, Bend, Pile, Bordure, and such like, as we may manifestly

see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collateral lines of the Kings of England, France, Scotland, &c.

Crests,
Mollets, &c.

Concerning those *moderne differences* before expressed in the forme of fixe ranks, pag. 28. viz. *Crests*, *Mollets*, *Marlets*, &c. notwithstanding their institution was ingenious, yet hath tract of time discovered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to bee condemned, inasmuch as the euents haue not fallen out answerable to the intention of their first Deuiser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Author* noteth: *Si finis in intellectu operantis sit rationabilis, etiamsi non sequatur quod intenditur, non ideo dicitur irrationabiliter operari.*

Note.

No differences for daughters.

Here it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the familie whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi seorsim nata, & à familia separata.*

Armes of daughters.

Why daughters are not allowed differences.

To *Daughters* it is permitted to beate the *Armes* of their *Father*, euen as the *elder brother* doth after his *Fathers* decease, without any scandall or challenge of their *elder brother*, for that to daughters neuer were any *differences* allowed, and that for three causes. First, because their *Coats* are neuer, or very seldom advanced in the Field, forasmuch as to that *sex warre* is reputed odious. Secondly, for that the *Coat-Armour* is no longer borne by them then during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethren Lines*, they are debarred from the *Inheritance*. Yet in some cases they shall beate the *Coat-Armour* to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall *Inherit* the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coat-Armour*, and beate the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot bee preferred, therefore they are admitted to the *Inheritance* equally, and are adjudged but *one Heire* to all intents and purposes, in Lawes as well *Martiall* as *Ciwill*, without any eminent *prerogative* either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Note.
Lands and Armes to them and their heires.

SECT. I. CHAP. VII.

Parts of Armes.



O much of the *Accidents* of *Armes*, viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution. Now of the second member thereof, viz. *Parts* of *Armes*.

The parts of *Armes* are the *Escutcheon*,

Ornaments without the Escutcheon.
An *Escutcheon* is the forme or representation of a *Shield* of what kind soeuer, and

Escutcheon defined.

Chap. 7.

and is so called of the Latine word *Scutum*, which hath the same signification: whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not vnaptly deduced from the Latine word *tergus*, a *beasts* hide, whereof at first *Shields* were made: whereupon *Pliny* saith, *Tergus ad senta galeasq; impenetrabile, An impenetrabile hide fit to make a Shield*. And the Poet *Statius*: — *cassis clypeos vestire iuuenis*:
With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septimex*, for the seven-fold doublings of leather: as elsewhere he describes a *Target*, — *duo taurea terga*: made of two *Oxe-hides*. But the *Clearest Starre* of our Profession, Mr. *Clarenceaux* takes it from the *British* word *Tarian*, and that from the *French* *T hireos*, which *Pausanias* saith, is the *Buckler* in vse amongst the old *Gauls*. If any here should aske me, why then *Escutcheons* should bee vsed in *Heraldrie*, sith other men are inuested with *Ensignes* of honour, besides *Martiall men*; I answer them, that as to *Militarie men* that token is proper for reward of that kinde of seruice; so if others by their *Vertues*, *Arts*, or *Actions*, aduance either the honour or the welfare of their Country, their seruice is as behoouefull as the others, and themselves as *Defenders* or *Preservers* of their Countries peace and happinesse, deserue likewise the reward of the *Escutcheon*, being the *Hieroglyphicke* or *Embleme* of *defense* and *preserving*. In which respect, that good *Prophet* *Eliah* was called *The Chariots* and *Horsemens* of *Israel*. And by the *Ciwill Law*, (*Impin L. Advoc. C. de Advoc.*) an *Advocate* is said to be *Miles*, a *Martiall man*, and to haue the same prerogatives, in that they doe *ciuium vitam & patrimonium defendere, defend the life and liuelihood of the Subiects*. Touching the diuers formes of *Shields*, I will not heere speake; euerie Countrey almost hauing their diuers makings: amongst which, the smallest were in vse amongst our old *Brittaines*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a riuer, vied his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide himselfe ouer. And it was euer held more dishonourable for a man to lose his *Buckler*, then his *Sword* in field, because it is more praise-worthy to defend a friend then to hurt a foe, as a Noble Generall once said: *Mallem unum Cinem, &c. I had rather saue one good Subiect, then kill an hundred enemies.*

The *Accidents* in this *Escutcheon* are *Points*,
Abatements.

Points are certaine places in an *Escutcheon* diuersly named according to their seuerall *Positions*.

Whereof some are *Middle*,
Remote.

The *Middle Points* are those that haue their location in or acere to the Center of the *Escutcheon*.

Such are these, viz. the *Honour*, *Fesse*, *Nombrill*, *Points*.

The

Feffe, Honour, and Nombrell Points.

Remote Points.

The *Feffe Point* is the exact Center of the *Esccheon*. The *Honour Point* is the next about the same in a direct line. The *Nombrell* is next vnderneath the *Feffe Point*, answering in a like distance from the *Feffe Point*, as *Gerard Leigh* hath set them downe.

Remote Points are those that haue their situation naturally in places further distant from the Center of the *Esccheon*.

Of these some are { *Superior*,
Inferior.

The *Superior Remote Points* are those that haue their being in the vpper part of the *Esccheon*.

Of these there are { *Middle*,
Extremes.

The *Superior Middle Point* doth occupie the precise *Middest* of the *Cheefe* betweene the two *Extremes*. The two *Superior Extreme Points* do possesse the *Corners* of the *Cheefe* part of the *Esccheon*.

And are termed { *Dexter*,
Sinister.

The *Superior Dexter Point* hath his beginning neere vnto the *Right Corner* of the *Esccheon* in the *Cheefe* thereof. The *Superior Sinister Point* is placed neere the *Left Angle* of the *Cheefe*, in opposition to the *Dexter Cheefe*; whereunto, as also to the *Middle Cheefe Point*, it answereth in a direct line.

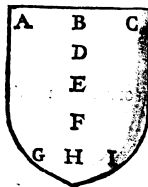
The *Inferior Points* doe occupie the *Base* of the *Esccheon*, and thereof haue their denomination, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both { *Middle*,
Remote.

Note.

Note, that each of these doe answer in opposition vnto the seuerall *Superior Cheefe Points* above mentioned, in a direct line, inasmuch as by them the location of these might be easily conceived without any further description of them, *quis posito vno contrariarum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceived and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Point*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Esccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Esccheon*. That *Extreme Base Point* on the right hand is named the *Dexter Base Point*, and that on the left hand is the *Sinister Base*. And for the better explanation of that which hath beene heere deliuered touching the *Points* of an *Esccheon*, I haue heere (because examples adde light) expressed the same by manifest demonstrations, placing seuerall letters vpon euery of the said *Points*, according



cording to the description before mentioned. As there is a preheminece in the priority of nomination of things, so is there also in their locall distribution: wherefore you must haue respect vnto the points of an *Esccheon*, for therein also consisteth a dignity, in asmuch as one point or place of the *Esccheon*, is more worthy then another, whereunto you must haue regard in blazoning, *Qui à dignioribus semper est incipiendum*. What those points of an *Esccheon* are, appeareth in the last precent *Esccheon*.

A	} Signifieth	Dexter Chiefe	} Points.
B		Precise Middest	
D		Sinister Chiefe	
E		Honour	
F		Feffe	
G		Nombrell	
C		Dexter Base	
H		Exact Middest	
I		Sinister Base	

The knowledge of these *Points* is very requisite, in respect, that when diuers of these *Points* are occupied with sundry things of different kinds (as oftentimes it falleth out in some *Esccheons*) you may be able thereby to assigne vnto each *Point* his apt and peculiar name, according to the dignity of his place. For no man can perfectly *Blazon* any such *Coate*, vnlesse he doth rightly vnderstand the particular *Points* of the *Esccheon*.

SECT. I. CHAP. VII.



E come now from *points*, the first part in our partition of *Abatements*, of an *Esccheon*, to the second part, which is *Abatements*.

An *Abatement* is an accidentall mark annexed to *Coate-armour*, denoting some vngentleman-like, dishonourable, or disloiall demeanour, qualitie, or stain, in the *Bearer*, whereby the dignity of the *Coate-armour* is greatly abased.

Abatements doe consist in { *Diminution*,
Reversing.

Diminution is a blemishing or defacing of some particular point or points of the *Esccheon*, by reason of the imposition of some stain and colour thereupon. Note that all these marks of *diminution* in the *Esccheons* next following, must be euermore of some one of the stain and colours, viz. *Tawney* or *Murrey*, and must in no wise be of *Metall*, neither must they be *Charged* in any case, for so should they be additions of *worship*.

E

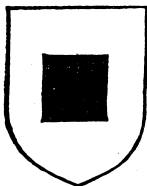
These

These are placed on $\left\{ \begin{array}{l} \text{the Middle,} \\ \text{Some other part of the Eschocheon.} \end{array} \right.$

Such as are placed in the *Middle* are expressed in these next two *Eschocheons* following, whereof the first is a *Delfe*, as in this example.

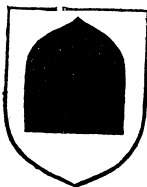
A *Delfe* for
reuocation
of challenge.

Note.



He beareth *Argent* a *Delfe Tenne*; to him that reuoketh his owne *Challenge* (as we call it) eating his word, (saith *Leigh*) is this *Abatement* giuen in token therof. Note, that whensoever you shall finde *two* or *more* of them in one *Eschocheon*, you shall not reckon of them as signes of *Abatement*, but of *Honour*; and in like manner, if either they bee of *Metall*, or *Charged* vpon; and so is it also in some other *Abatements*, which either by their number or colours, doe change their quality and become *Charges* of perfect bearing.

Eschocheon
reuoked for
deflowing
either maid
or widow, &c.



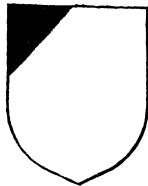
Hee beareth *Or*, an *Eschocheon reuoked*, *Sanguine*. This is that other *abatement* that occupieth the *middle* point of the *Eschocheon*, and is giuen vnto him that discourteously intreateth either *Maid* or *Widow* against their will; or to such a one as flieth from his *Souerignes Banner*: hee shall beare his *Armes* thus, vntill such time as hee haue done some *valiant* deed, worthy to be noted, by the *Heralds*; vpon whose true report, it may please the *Souueraigne* to restore him to his former *Bearing*; which *admission* must be done in no lesse priuate *Assembly* then in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed vpon some other part of the *Eschocheon*;

Doe occupy $\left\{ \begin{array}{l} \text{One point alone,} \\ \text{More then one.} \end{array} \right.$

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may see in this next *Eschocheon*.

Point dexter
parted for
too much
boasting.



He beareth *Argent*, a *point Dexter parted*, *Tenne*: this *Diminution* is due vnto him that ouermuch boasteth himselfe of his *Martiall* acts. If a man doe performe any praise worthy *Action*, the selfe deede will sufficiently commend him though he hold his peace; and therefore *Seneca* lib. 2. de *beneficijs*, doth reprehend this kind of *vaine boasting*; *Res loquatur* (saith hee) *nobis tacentibus*. Let our deedes speake, let our tongues be silent: or if wee will needes haue verball praise, let vs seeke it by the direction of that wise King, *Laudet te alius, & non os tuum, aliena labia, non lingua tua*, Let another man be

bee thy Trumpeter, and not thine owne mouth. For indeed, that marke wherewith *Iudicious Virgil* bradneth *Dranecs*, doth seldome deceiue, *Linguae me. Virg. Aeneid. lib. 12.* *lior, sed frigida bello dextera*, Whose tongue is quickst to speake, his arme in fight is weake. And albeit a man bee truly valiant in deedes of *Armes*, yet *Laus in ore proprio sordescit*, It is vngentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that he got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so farre from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupie more then one point of the *Eschocheon*,
 $\left\{ \begin{array}{l} \text{Foure points,} \\ \text{Lesse then foure.} \end{array} \right.$
doe comprehend,

That *diminution* of the former sort, is this which you see in this *Eschocheon*, and is due to him that is slothfull in the *Warres*.



Hee beareth *Or*, a *Point in Point*, *Sanguine*. Heere-Point in you may see in part how necessary it is to know the *Points* of the *Eschocheon* before expressed, pag. 34. in-Point in sloth in warre. asmuch as this one *Abatement* comprehendeth these foure *Points*, viz. the *Honour*, together with the *dexter* and *sinister*, and the *exact base points*. For it is very manifest, that the one of these *Arch lines* hath his beginning from the *dexter*, and the other from the *sinister base points*, and doe meete in an *acute Angle* in the *Honour point*, answering perpendicularly to the *precise base*

point. In former ages this *vice* was chastised by another kind of punishment, saith *Cassaneus*, *Quando Miles se male gesserit in bello, potest Index scutum suum perforari facere, ut hoc exemplo alij Milites in praelio sint fortiores*: If a Souldier demeane himselfe not well in fight, the Iudge *Martiall* may cause his *Eschocheon* to be pierced, to teach others by this chastisement, to be more valorous. But contrariwise it is honourable for a man of *Armes*, to haue blowes appear in his *Buckler*, giuen by his foes; as is memorable in our ancient *Countriman Scana* (the principall man who taught *Iulius Caesar* the way to conquere *Britaine*) whose valour *Caesar* hath eternized with this acknowledgment, that it was he alone, who saued the *fortification* against *Pompey* at *Dyrrachium*, where *Caesar* perused his *Buckler*, and found 230. holes pierced in it. And therefore becaule the dastard dares not come so neere the *Enemy* to beare his strokes on his shield, hee must be contented to take this piercing of some of his own side in *Armes*.

Those *Diminutions* that doe comprehend fewer then foure,
 $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$
Are either, of

Such are said to comprehend three *points*, whose *lines* doe bound so manie within their limits, as in example.

Point Cham-
paine for
killing of a
Prisoner.



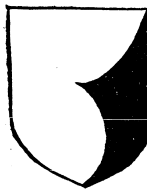
Froyard.

man ought to grieve his Enemy, and good company of Armes is mercy to knights and Souldiers.

Point plaine
or lying.



A gore for
Cowardice.



Leigh.

for the Dexter Goare, we must otherwise esteeme of it; for (saith Leigh) though it be of Stain and colour, yet is it exempted out of the number of Abatements, and it is a good Coate for a Gentlewoman; many of which sex are so farre from the staine of Cowardize, as they will not turne their Backs to men of greatest valour; but like the valiant Penthesilea, *Audetq; viris concurrere virgo*, The Damsell faire dares meete the stoutest man; saith Virg. 1. *Aeneid*. But if there be both Dexter and Sinister (saith hee) it is too bad to be borne; for although it be Charged, yet doth it dishonour the thing that is thereupon.

Gusset.

That Abatement that comprehendeth onely two points of the Esccheon is called a Gusset, and is formed of a Trauerse line drawne either from the Dexter or Sinister Chiefe point of the Esccheon tending to the Honour point, and descending from thence perpendicularly to the extreme base parts of the Esccheon; as in this next example appeareth, wherein are expressed both the

He beareth Or, a Point Champaine, Tenné. This is the first of those Diminutions that doe comprehend three points, and is formed of one Arch-line, which taketh his beginning from the Dexter base (that including the middlemost) & endeth in the Sinister base point. This is due vnto him that killeth his Prisoner, (humbly submitting himselfe) with his owne hands, though in extreme neede it is allowed by the Law of Armes, rather to kill, then to hazard himselfe to bee slaine; Alwaies (saith Sir Iohn Froyard) by right of Armes a

Hee beareth Or, a plaine point, Sanguine. This Abatement comprehendeth the same points that the last precedent doth, but differeth from the same heerein, that the former is framed of an Arch-line, and this of a Right line. This Abatement is due to him that telleth lies, or other false tales, to his Soueraigne. For if light eare incline to light lips, harme ensbeth; and warre is then easily begunne but hardly alaid againe, when misreport and light credence meete together.

Hee beareth Argent, a Goare Sinister, Tenné. This Abatement consisteth of two Arch-lines drawne from the Sinister Chiefe, and bottome of the Esccheon, and meeting in a sharpe Angle in the Fesse point. This is the third and last of the Abatements that occupieth three points of the Esccheon, and is due to him that is a Coward to his enemy. For wee must conceiue that Goares and likewise Gussets are things in vse among women, especially Semsters, and therefore are fit notes of cowardes, and womanish dispositions. But as

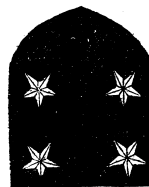
Hee



rule touching the Delfe, pag. 36.

Hitherto of such Abatements as doe abate the estimation of the Coat-armour whereunto they are annexed, in some parts or points of them only, being the first sort of Abatements, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a Coat-armour Reuerfed. Reuerfing is a preposterous manner of location of a Coat-armour, by turning of the whole Esccheon upside downe, contrary to the vsuall forme of bearing, after this manner.



He beareth light blew, 4. Mollets yellow, 2. in the Fesse, and as many in the Cheefe. This forme of bearing is peculiar to a Traitor: such a one (saith Leigh) was hee that owed these Armes, whose name was Sir Armerie of Paue, a Lombard-borne, an vnworthy Capitaine of Calice, and Traitor to King Edward the Third, in selling the same to Sir Geoffrey Charney for 20000. Crownes. To this kinde of bearing is this forme of Blazon (beginning at the Base first) peculiar, and to no other, in

respect that as this Esccheon standeth, the Base Point is the highest part thereof. By this inglorious subuersion of the Esccheon, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other Crimes, though Capitall, the punishment transcendeth not the person of the Offender, *Quia nullum delictum patris innocentis filio pana est* (saith Cassaneus:) The innocent sonne shall not beare the punishment of the fathers offense. But in this which we call Crimen Lesæ Maiestatis, or High Treason, (being an offense so horrible and detestable before God and Man) it is farre otherwise: for heerein as well the children of the Offenders, as the Traitors themselves, shall participate of the heauie vengeance due to so great an impictie, although not in that deepe measure that the father doth: and that by the imitation of the diuine Iustice; that so men might be deterred, not only from the actual committing, but also from the confederation and concealment of an offense so highly displeasing God, and abhorring Nature. For when a fact is committed or intended against the person of him that swaith the Soueraigne State (wherein he representeth the Image of the diuine gouernment) it is not so much offensive against the person of the Prince, as it is against the Maiestie of the Eternal God, whose Image he beareth. And the welfare of the Subiects depending on the safety of the Soueraigne, the danger intended to the one, hath in it a guilt of endamming the liues of millions.

As

Gusset for
Leigh.
Gusset for
drunkennes.

Reuerfed
Coats for
Treason.
Reuerfing
what.

See Num. 16.

Punishment of
Treason by
the Law of
Armes.

As touching persons convicted of *High Treason* in the Justice of the Law of Armes, for the further coercion of so heinous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie* it is to be observed, that if a *Gentleman* of *Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for euer, neither may his issue beare the same, *Quia eorum memoria destrui debet*, For that the memorie of them may vnterly be extinguished. For sithence it is held they may be lawfully killed seeing they are said to be enemies to the *King* and *People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Armes* also, and title of *Gentrie*: inso much as some are of opinion, that the sonne loseth *Tura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to *Gentrie*. And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should euer beare that name. A noble example whereof we saw of late on the instrument of that diuellish *Paricide* on the late puissant King of *France*, for the obliterating of the name and memory of such a villaine out of that Kingdome.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adiudge not onely his *Coat-Armour* to be razed, and his *Shield reuerfed*, but also his *speare trunked*, his *spurs* hewen from his heeles, his *horse docked*, his *sword* to be broken vpon his helme, his *Crest diuided*, his *Statues* pulled downe, his *bloud corrupted*, and his *body* to death, (*nisi speciali Regis Rescripto interuenerit gratia*, without the *Kings* especiall pardon) his *Familie* at an end, his *possessions* taken away, and (for a greater terrour) giuen to some other *Family*, whose profitable seruice to the *King* and *State* may better deserue it. So loathsome is this offense to *Nobilitie*, that she cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence, defaced, and spurned into some base place: so that by such his *degradation*, he receiueth farre greater shame and ignominie, then euer hee receiued honour by his aduancement; according to the old Prouerbe,

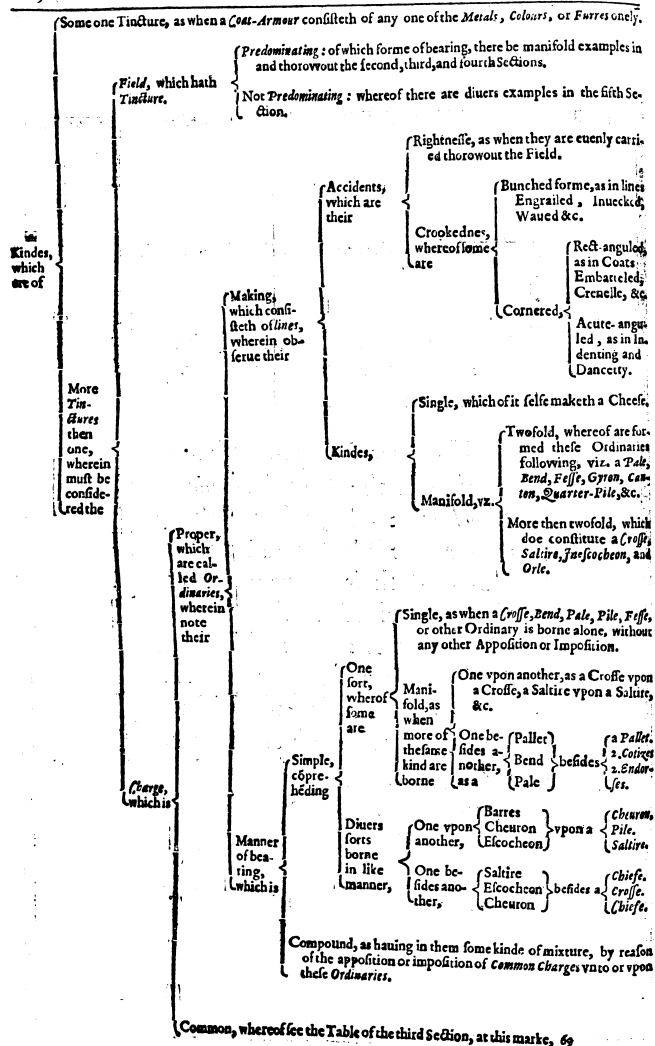
Turpius ejicitur, quam non admittitur hospes:

*Fourth to be turn'd is greater shame,
Then if a man in neuer came.*

The end of the first Section.

*Tum Dignum operapretium venit, cum inter se
congruunt Præcepta & Experimenta.*

THe second Section maketh mention of the seuerall *Kindes* of *Esc:heons*: Also, what *Field* and *Charge* are: The seuerall kindes of *Charges*, & their *Common Accidents*: Of *Lines*, with their diuers *Formes* and *Properties*: The making, and diuers manner of *Bearing* of *Ordinaries*; and their Subdiuisions: Together with diuers *Notes*, *Rules*, and *Observations* to them particularly belonging.



SECTION. II. CHAP. I.



Auing formerly handled in the first *Section* the *Seuerall* *Common Accidents* of an *Efcocheon*, viz. *Points* and *Abatements*: Now will I proceede to shew their *feuerall* kinds.

Efcocheons are either of *One Tincture*.
More then one.

Those *Efcocheons* are said to be of one *Tincture* that haue onely some one *Metall*, *Colour* or *Fur*, of one *Tincture* appearing in the *Shield* of any *Nobleman* or *Gentle-
man*.

Concerning this *forme of Bearing*, it hath bene holden of some writers a matter doubtfull, whether one *Metall*, *Colour* or *Fur* borne alone in a *Shield* be ancient or honourable: *St. Iohn Ferne* affirmeth such *Bearing* to be *false Armes*, and not worth the receiuing, except in some speciall cases, being perhaps therunto induced, because it was reckoned among the *Romans* a thing reprochfull to beare a *naked Shield*, without any *Portraiture*, in regard it was a vusual thing with men of valour and courage to haue their *Shields* painted.



White Shields were accustomed to be bestowed vpon white such as were *Novices* in *Martiall affaires*, or (as wee *Shields* commonly call them) *Freshwater Souldiers*, to the end they might in future time merit to haue them garnished with the titles and testimonies of their valorous deserts, vntill which time such *Shields* were reckoned inglorious: as *Virgil* noteth in his *Eneid* lib. viii.

Ense lenis nudo, parmaq. inglorius alba:

*Quick he was with naked sword,
But white Shield did no praise afford.*

Contrariwise, *Leigh* reckoneth such *unportraited bearing* to be good, and withall very *ancient*, grounding his assertion (if I be not deceived) vpon the *I. Kings* 10.16. where it is said that King *Salomon* made 200. *Targets* of beaten gold, and that 600. *Sheekles* of gold went to a *Target*; as also that he made 300. *Shields* of beaten gold, and that three pound of gold went to one *Shield*.

F

That

Golden
Shields.

Ovidius Met.

That these Shields were void of Portraictures, it may be probably conjectured, in that there is no mention of any; for otherwise, such might have been the curiousness and excellency of their workmanship, as that it might have been prized above the worth of the gold it selfe: an example wherof, *Ovid in Metamor. lib. 2.* giueth, where describing the glorious beauty of the Palace of the *Sunne*, he saith,

*Argentei bifores radiabant lumine valvae,
Materiam superabat opus; nam Mulciber ille, &c.
The two leau'd siluer gates bright rates did cast,
Rich stuffe, but Vulcans Art therein surpass.*

Alex. Senerus
Impe.

Alex. Macedo.

Furthermore we reade that *Alex. Senerus* the Emperour had certaine golden Shields, whose bearers were named *Chrysoaspides*, the Golden-shield-bearers. And as touching the Bearers of Shields made of cleane Siluer, we reade that *Alex. Macedo* had such whose Bearers were named *Argyroaspides*, Siluer-shield-bearers, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the *Sammites*. Neither is there any mention that these were garnished with any Embossments, Graving, or Portraictures.

Shields of
Colours.

Now to proue, that not onely Metals, but Colours also haue beene anciently borne alone in Shields: I will note vnto you the words of the Prophet *Nahum*, Chap. 2. where it is said, *Chypus potentum eius rubricatus, bellatoris coccinati, &c.* The shield of the mighty ones were redde, &c. alluding to their bloody fights.

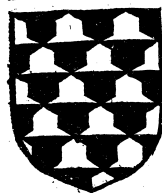
Customs of
Scythians,
&c.

It was the manner of the *Scythians*, *Medes*, and *Persians*, to haue their Shields of Redde colour, so the end that the effusion of their blood should not easily bee discovered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreover, these Nations vsed Scarlet and Red colors in their Military garments, and Shields, to the end they might thereby strike the greater terror & astonishment into the hearts of their Enemies. Of this sort of Bearing, I find in a note worthy of credit,

amongst the Coat-Armours of many Noble Personages, and valorous Gentlemen, that did attend the person of *K. Edward I.* (in his Expedition that he made into the parts of Scotland to the siege of *Kalauerock*) that one *Eumenius de la Bret.* did beare in his Shield onely Gules. Finally, that Furies also haue been borne alone in Shields (without any Charge) as well as Metals, and Colours (besides the Coat-armour of the Duke of Brittain) I could produce many examples euen to this day; were not the vie hereof so vulgar, as that it is altogether impertinent to giue instance therein.

Eumenius de
la Bret.
Only Furies
borne in
Shields.

This



This kind of bearing, is of Leight termed *Simple bearing*, and is much in vse with persons nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars of Chartley*, *Beauchamp*, *Somerfet*, *Marmion*, *Staunton*, and others.

SECT. II. CHAP. I.



From Shields or Escudoons consisting of one Tincture onely, we come to such as haue more Tinctures then one. Such Escudoon is that, wherein diuers colours are represented to our sight.

Of this some haue Tincture { Predominating,
Not Predominating.

Tincture is said to predominate, when some one Metall, Colour, or Furre, is Tincture spread, or (at least) vnderstood to bee spread all ouer the Superficies or Surface what of the Escudoon, which we vsually call the Field thereof. In such Escudoons as haue in them more Tinctures then one (at is vsual with the greatest number of them)

We must obserue the { Field,
Charge.

The Field is the whole Surface (if I may so call it) of the Shield ouerspread Field what with some Metall, Colour, or Furre, and comprehendeth in it the Charge, if it hath any. Looke how many Metals, Colours, and Furies there are before named, so many severall Fields of Armes there be. In Blazoning of any Armes, you must first expresse the Metall, Colour or Furre of the Field, but you must not name this word Field, saying, *He beareth a field, Gold, Siluer, Gules, Azure, &c.* but you shall onely name the Metall, Colour or Furre; thus, *He beareth Or, Argent, Vert, Azure, &c.* and then proceede to the blazon of the charge, if there be any. For the first Colour, Metall, or Furre that you beginne to blaze withall, is alwaies vnderstood to bee the Field. Also in Blazoning of Armes composed of Field and Charge, if there be severall charges, whereof the one lieth neerer to the Field then the other, after you haue nominated the Metall, Colour, or Furre of the Field, then must you proceede to the immediate Charge that lieth next to the Field, and after to that which is more remote.

Whereas I haue formerly made mention of the Tinctures or colours, when I speake of the Tinctures or colours of Fields, I vnderstand thereby, those special colours before named, which as by a certaine peculiar right belongeth to the *Armoriall*, vtterly excluding all those that are named *generall* or *proper* colours, as altogether vnfit for Fields of coate-armours.

F 2

SECT.

SECT. II. CHAP. III.

Parts contained,

Charge what



These Fields are the parts of *Armes*, containing: *Charges*, which are the *parts contained*, are next to be considered.

A *Charge*, is that thing whatsoever that doth occupy the *Field*, and is in the same as *Contentum in Continente*, whether it bee *Sensitive*, or *Vegetable*, *Natural*, or *Artificial*, and is placed, either thorowout all the *Superficies* of the *Escutcheon*, or else in some speciall part of the same.

Adumbration, or *Transparency*.

The common Accidents of Charges, are

Transmutation, or *Counter-changing*.

Adumbration.

Adumbration or *Transparency*, is a cleere exemption of the *substance* of the *Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to be discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Traict*, *Purfle*, or *shadow* of a thing; and such kind of *bearing*, is by better *Heralds* then *Grammarians*, termed *transparent*, *quasi transparentes*, because the *Field*, being (as it were) on the further side of the *Charge*, or vnderneath the same, yet the *Tincture* and *Colour* thereof sheweth cleane thorow the *charge*, and that no lesse clearly then as if it were thorow a *glasse*.

Rule.

In *Blazoning* of *Coate-armour* of this kind, you shall say that the owner thereof beareth this *best*, *bird*, *tree*, &c. *umbrated*; for that by reason of the exemption of the *substance* thereof, which was intended to be the *Charge*, it affordeth no other representation then the simple *shadow* thereof, which in *Latine* is called *umbra*, and thereof is it termed *umbrated*. And the *Portraicting* out of any thing *umbrated*, is nothing else but a *steight* and *single draught* or *Purfle*, traced out with a *Pensill*, expressing to the view a *vacant forme* of a thing deprived of all *substance*, which must be done with some *imperfect* or *obscure colour*, as *Blacke*, or *Tawny*, vnlesse the *Field* be of the same *Colour*.

Portraicting of things umbrated.

Opinions of bearing umbrated.

Such bearing hath undergone the sharpe censure of those that iudge it to haue beene occasioned by reason of some *ungentlemanlike* or *unthrifty* quality, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times haue borne the same *essentially* and *completely*, according to the true vse of *bearing*; but forasmuch as their *patrimony* and *possessions* were much impaired, or vterly wasted; their *Nephews* and *Kinsmen* seeing themselves deprived of their *Inheritance*, and yet liuing in hope, that in future time the same may (by some vnexpected accident) reuert vnto themselves, or to their posterities (laying aside all ordinary differences) chose rather to beare their *Armes umbrated*, that whensoever either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *umbrated forme*, and so reduce their *Armes* to their ancient *bearing*. And it is deemed a farre better course (vpon such occasion) to beare the *Armes* of their *Progenitors*, *umbrated*, then vterly to reiect the same

same

same, whereby it might (within a few descents) be doubted much, if not denied, that they were descended from such a *Familie*.

Whatsoever is borne in *Armes umbrated*, must not be charged in any case. Rule. In *Blazoning* you must neuer nominate the *colour* of such tract of the thing rule. that is *umbrated*, because they doe only beare a *shew* of that they are not, that is to say, of a *Charge*; and therefore is the *colour* of such *Adumbration* esteemed vnworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be obserued, that

All *Charges* of *Armes* are either } *Proper*,
Common.

Distribution of Charges.

Those *Charges* are said to be *Proper*, which by a certaine proprietie doe peculiarly belong to this *Art*, and are of ordinarie vse therein, in regard whereof, they are called *Ordinaries*: and they haue also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are oftentimes giuen by *Emperours*, *Kings* and *Princes*, as *Additions of Honour* vnto the *Coat-armours* of persons of desert, for some *speciall service* already past, or vpon hope of some future worthy merit. Moreouer (as *Leigh* sheweth) they are also called, *most worthy partitions*, in respect that albeit the *Field* be charged in diuers parts thereof, whether with things of one or of diuers kindes, yet is euery of them as effectuell as if it were only one, by the Soueraignie of these *partitions* being interposed betweene them.

Proper Charges.

Honourable Ordinaries, and why so called.

In these we must consider their } *Making*,
Manner of *Bearing*.

The making of *Ordinaries* consisteth of *Lines* diuersly composed. *Lines* therefore are the matter whereof these *Ordinaries* are formed, and according to the diuers *Traicts* and formes of *Lines*, they doe receiue a diuers shape and variation of *Names*. For this cause, *Lines* must be duly considered, and especially their properties: in speaking whereof, I must craue pardon of *Euclydes Artists*, if I trace not in their steps and definitions, but vse such descriptions as shall be fittest for our practise.

The Properties of those *Lines* are their } *Rightnesse*,
Crookednesse.

Rightnesse is a propertie of a *Line* whereby it is carried leuelly or equally thorowout the *Escutcheon*, without either rising or falling. *Crookednesse* is a propertie of a *Line* meereley contrary to *Rightnesse*, in that it is carried *uneuallie* thorowout the *Escutcheon*, with rising and falling.

Consisting of Rightnesse, Crookednesse.

In *Blazoning* of *Ordinaries* formed of *straight Lines*, you must only name the *Rule*. *Ordinarie*, without making mention of the *straightnesse* of the *Line* whereof the same is composed: but if the same be made of any of the manifold sorts of *crooked Lines*, the forme of such *crookednesse* must be especially mentioned; as by *Examples* shall be made plaine hereafter in their proper places.

These

These Honourable Ordinaries before mentioned (according to Leigh) are in number nine, viz.	Crosse,	whose Content is	5. Part of the Esccheon vncharged, and charged the 3.
	Chiefe,		3. Part.
	Pale,		5. Part.
	Bend,		3. Part.
	Fesse,		5. Part.
	Esccheon,		3. Part.
	Chevron,		5. Part vncharged, and charged the 3. part thereof.
	Salter,		5. Part.
	Barre,		

Lines crooked.

As touching the properties of a Crooked Line, it is to be observed, that

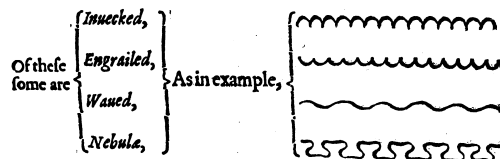
A Crooked Line is

Bunched,

Cornered.

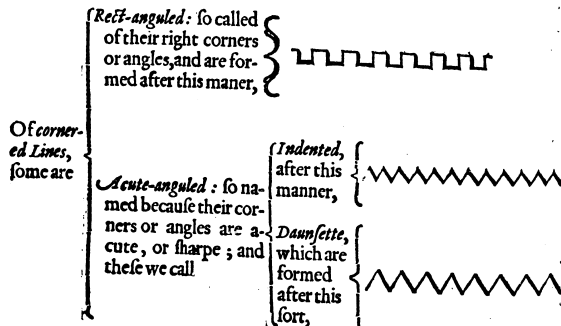
Bunched.

A Bunched Line is that which is carried with round reflections or bowings vp and downe, making diuers hollow Crookes or Furrowes, by reason of the sundry bendings to and fro, as by these examples next following may appeare.



Cornered.

A Cornered Line is framed of sundry lines meeting together corner-wise.



Note,

Note, that these two last mentioned sorts of Lines, viz. *Indented* and *Dawnsette*, are both one, *secundum quale*, but not *secundum quantum*: for their *forme* is all one, but in *quantitie* they differ much, in that the one is much wider and deeper then the other. Of all these feuerall sorts of Lines, Examples shall be given heereafter, as occasion shall arise.

SECT. II. CHAP. IV.



Having spoken of the properties of Lines, so much as serues for our intended purpose, let vs next take a view of the feuerall kinds of those Lines, as farre forth as they haue vse in Heraldrie.

For they are vfed

Single,

Manifold.

Seuerall kinds of lines.

Of both which kinds and formes are all the Honourable Ordinaries composed, as we shall shew heereafter. And first, for the *Single Lines* and their vse, it is to be vnderstood, that one single line doth make that sort of Ordinarie which we name a *Cheefe*. A *Cheefe* is an Ordinarie determined by some one of the feuerall formes of Lines aforesaid, added to the *Cheefe* part of the *Esccheon*, as in Example.

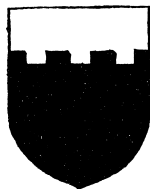


He beareth Gules, a *Cheefe*, Argent, by the name of *Workesley*. When I say, that a *Cheefe* is determined by one line, I meane not, that one single Line is of it selfe a complete *Cheefe*, but that the bounds and proportion of such an Ordinarie is designed out and limited by such a single Line: for otherwise, to speake more properly, a *Cheefe* containeth in depth the third part of Signification: the Field; and the same may be diminished, but in no case diuided into halves. The *Cheefe* betokeneth a *Senatour* or honourable personage, borrowed from the Greekes, and is a word signifying a *Head*; in which sense we call *Capitaneus* (so named of *Caput*, the *Head*) a *Chieftaine*: though he spake wittily, who deriued the name of a *Captaine* à *capiendo* & *tenendo*, of taking, and then holding: For

Non minor est virtus, quam querere, parta tueri:
No smaller praise is in it,
To hold a Fort, then win it.

And as the head is the chiefe part in a man, so the chiefe in the *Esccheon* should be a reward of such onely, whose high merits haue procured them *chiefe* place, esteem, or loue amongst men. This Ordinarie in our example you see is formed of a straight line: you must therefore in the *Blazon* thereof, onely name the kinde of Ordinarie (as before wee admonished) making no mention at all of the straightnes of the line: but if the same, or any other Ordinarie, be framed of any other forme then straight, then must you expresse mention the forme of the line whereof such Ordinarie is composed, be it *Bend*, *Chevron*, *Fesse*, *Salter*, &c. shewing the same to be either *Inuecked*, *Engrailed*, *Wavy*, *Indented*, &c.

Hee

Chiefe Cre-
nell.

He beareth *Gules*, a *Chiefe Crenelle*, *Argent*, by the name of *Ryncester*. This terme is deriued of the *French* word *Crene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde: therefore good deliberation must be vsed, lest being carried away with a deceiueable apparence, we doe vtterly mistake the truth of things in *Blazoning*.

Their
sources.

Chieffes are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed heereafter in other kindes.

Chiefe charge-
ged.

The *Field* is *Tenne*, a *Chiefe*, *Or*, charged with a *Shapournet*, *Ermine*. This terme *Shapournet* (if I mistake not) is deriued from the *French* word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutiue*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kind of *partition*, and for that cause doth extend the diuiding *line* (as in this *Esccheon*) to the extremities of the *Chiefe*; for which cause I haue inserted the same (although vntimely) in this place, which otherwise I would haue referred to some

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, then a *portion* thereof, distinguished from the same only by a conceited *line* of *partition*, neuer heerebefore heard of: which moued me to shorten the *head* of the rising *line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrowness to the top of the *Chiefe*: and if the *Chiefe* bee the *Head*, as before we said, what place can be fitter for the *Hood* to bee on, then the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may bee honoured of another, as an *Addition* to the former, as in *Example*.

Chiefe sur-
mounted of
another.

He beareth *Gules*, a *Chiefe*, *Argent* surmounted of another, *Or*. This is accounted good *Armorie*, and signifieth a *double reward* given by the *Soueraigne*. So well may a *Gentleman* deserue in giuing *counsel* to his *Soueraigne*, that he may bee twice rewarded for the same, as was the *Bearer* heereof a *French Counsellor*, which when it hapneth, must be placed in this maner: Those *Additions* of honour that are given in reward for *Counsel* or wise actions, are thought to be placed most fitly on the *Chiefe* part or *head* of the *Esccheon*, *Quia a Capitale edenda est omnis ratio*, *Beccaus* all reason proceedeth from the braine. That contrariwise a *Chiefe* may be also *diminished*, this next *Example* may teach vs.

He



He beareth *Or*, a *Chiefe*, *Azure*, a *Fillet* in the nether part thereof, *Argent*. Some perhaps strictly obseruing the forme of my vnderaken *Method*, will conceiue that this *Coat* might haue beene more fitly placed heereafter among such *Ordinaries* as are made of a *two-fold line*. Neuertheless, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally

in the precise *lowest part* thereof. For a twofold respect was the name of *Fillet* given it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrowness* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious use of *women* in trussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their *haire* from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Esccheon*, and doth confine and encompasse the vttermost borders of the same. This *head-tire* being taken from *women*, may well fit *uxorious* or *luxurious* persons, or such a one as in matters of importance is overruled by a woman: which doth not a little extenuate and impair their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker *sex*.

So named
for two re-
spects.

SECT. II. CHAP. V.



Therto hath our *Pencil* drawne out to your view, a *single Line*, *Manifold Lines*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the use thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as more then *one Line* are required to the perfecting of an *Ordinary*.

Manifold lines are {
Two fold,
More then two fold,

Two fold lines I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, viz. The *Pale*, *Bend*, *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their seuerall places; first of a *Pale*.

A *Pale*, is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Toppe* to the *Base* of the *Esccheon*, comprehending the third part of the *Esccheon*. The *content* of the *Pale* must not be enlarged, whether it be charged or not.

6

He

Pale.



He beareth *Gules, a Pale, Or* : which Coate was borne very anciently by *Hugh de Grandemessill* Lord of *Engleley* in *Leicester Shire* and Lord High Steward of *England*, in the time of *King Henry the First*.

This Ordinary is subdivided into $\left\{ \begin{array}{l} \text{Palette,} \\ \text{Endorse.} \end{array} \right.$

Pallet.

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiueh his name of *Diminution*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each enſueth.

Leigh.



Leigh.

Hee beareth *Azure, a Pallet Argent*. The *Pallet* is neuer charged with any thing, either *quick* or *dead*, neither may it be parted in any caſe into two, as ſome *Armoriſts* doe hold : but that it may be parted into four, *Leigh* maketh no queſtion ; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse* ; as in this next *Eſcocheon* appeareth : But *S^r. Iohn Ferne* ſaith, it containeth the eighth part of the *Pale*, which in effect is all one with the fourth part of the *Pallet*.

Endorse.



Ferre.

Endorse may be borne alone.

He beareth *Or, an Endorse, Gules*. This *Endorse* (ſaith *Leigh*) is not vſed but when a *Pale* is betweene two of them. But *S^r. Iohn Ferne* ſaith, he was very confident and bold to ſet downe ſuch *Rules* of *Blazon*. And that an *Endorse* may very well be borne in any Coate-armour betweene *Birds, Fiſhes, Fowles, Beaſts, &c.* But then (ſaith hee) it ſheweth that the ſame Coate hath bene ſometimes two Coates of *Armes*, and after conioined within one *Eſcocheon*, for ſome *Mystery* or ſecret of *Armes*. And for the approbation of ſuch bearing hee giueth an inſtance of an *Eſcocheon* of *pretence*, or *Engiſlet*, (ſo hee termeth it) borne ouer theſe four Coates, viz. of *Austria, Burgundy, Sicile, and Flanders* ; which is, *Or, an Endorse* betweene a *Lion ſaliant*, and an *Eagle diſplayed, Gules*.

Inſtance of ſuch bearing

ring hee giueth an inſtance of an *Eſcocheon* of *pretence*, or *Engiſlet*, (ſo hee termeth it) borne ouer theſe four Coates, viz. of *Austria, Burgundy, Sicile, and Flanders* ; which is, *Or, an Endorse* betweene a *Lion ſaliant*, and an *Eagle diſplayed, Gules*.

Now from the *Pale*, and the ſeueral *Subdiſiſions* thereof, let vs come to the *Bend*, and the diſtinct parts of the ſame. A *Bend* is an Ordinary conſiſting alſo of two fold *Lines* drawne ouerthwart the *Eſcocheon*, from the *Dexter* chiefeto the *Sinifter baſe* point, of the ſame, ſo that the exact Point of the *Dexter* and *Sinifter* corners thereof, may answer to the precise Middleſt of thoſe equidiſtant *Lines*, whereof the *Bend* is made, as in example.

Hee



Hee beareth *Or, a Bend Sable*. Which *Armes* were anciently borne by *Peter de Malolacu*, or *Mawley*, a noble Baron of this *Kingdome*; in the time of *King Edward the third*. The *Bend* containeth in breadth the fifth part of the *Field*, as it is *uncharged* ; but if it be charged, then ſhall it containe the third part thereof. Of al the *Ordinaries* there is none diuided like this is, as by example ſhall heereafter appeare.

The *Bend* ſeemeth to haue his *Denomination* from the French word *Bender*, which ſignifieth to ſtretch forth, becauſe it is extended betwixt thoſe oppoſit points of the *Eſcocheon*, viz. the *Dexter* chief, and the *Sinifter baſe*. Yet in ancient *Roles* I find the *Bend* drawne ſomewhat *Archwiſe* or after the reſemblance of the *Bent* of a *Bow*. Notwithſtanding, according to ſome *Armoriſts*, it doth repreſent a *Ladder* ſet aſlope on this manner, to ſcale the walles of any *Caſtle* or *Citie*, as ſhall be ſhewed, *Pag. 50.* and betokeneth the *Beaver* to haue beene one of the fiſt that mounted vpon the *Enemies* walles. This *Bend* drawne from the right ſide to the left, is called a *Bend Dexter* ; but you ſhall alſo find a *Bend* exactly drawne like to this on the contrary ſide, hauing his beginning from the left corner of the chief, and his termination in the *Dexter baſe* point of the *Eſcocheon*, for which cauſe it is named a *Bend Sinifter*, as example heereafter ſhall illuſtrate. In *Blazoning* of *Bends*, if the ſame bee *Dexter*, you ſhall onely ſay, *he beares a Bend*, not vſing the word *Dexter* ; but if it be drawn from the *Sinifter* Cheefe to the *Dexter* baſe, then you muſt in *blazon* by no means omit the word *Sinifter*.

Note, that the *Bend*, and diuers other *Ordinaries* following, are ſubiect to exemption or voiding. *Voiding* (as earlt wee ſhewed) is the exemption of ſome part of the inward ſubſtance of things voidable, by occaſion whereof the *Field* is transparent thorow the *Charge*, leauing onely the outward edges, bearing the *Colour* and quantity of the *charge*, as appeareth in this next *Eſcocheon*.

Bend Voided



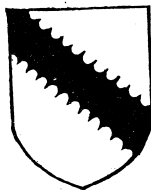
Hee beareth *Ermyne* a *Bend voided, Gules*, by the name of *Ireton*. Note, that if the voided part of the *Bend* were of a different *Metall, Colour, or Furre*, from the *Field*, then ſhould you terme the ſame, a *Bend bordured Gules*, (according to the opinion of ſome *Armoriſts*;) but I am of opinion that it were better *blazoned*, a *Bend* of ſuch and ſuch *Metall, Colour, or Furre* edged. For this difference do I put betweene them, that when it is *blazoned edged*, it muſt bee vnderſtood, to be an edge or *hemme*, running along the ſides onely ; but if it were termed in *blazon* *bordured*, then muſt it be conceiued that the *Bend* is inuironed round, aſwell the ends as the edges.

G 2

The

Henry Earle
of Suffex.

Engrailed.



The Right Honourable Henry Earle of Suffex, Viscount Fitzwater, Lord of Egremont, Burnell and Boletoart, Knight of the most noble order of the Garter, beareth Pearle a Bend engrailed, Diamond. This Ordinarie, is composed of diuers other of the formes of Lines, before mentioned, Pag. 45. as sundry other of the Ordinaries are, as by these next, and others subseqent examples in their due places shall appeare.

Vnde.



Hee beareth Argent, a Bend-vnde, Sable. This Coat-armour pertaineth to Sir Henry Wallop of Earleigh Wallop in the County of Southampton Knight. This is termed a Bend-vnde, of the Latine word vnda, which signifieth a wave, or surge of the Sea, raised by some turbulent flaw of wind and tempest; or by reason of the opposition and encountering of some other current.

Crenelle.



Hee beareth Azure, a Bend Crenelle, Argent, by the name of Walles: what Crenelle is I haue before shewed, Pag. 46. After this manner, Souldiers in default of scaling Ladders, vied to nicke or scoare a peece of Timber with their swords (for want of better Toolles) and so found meanes to ascend the walles, and surprize the Enemies.

Parts of a
Bend

The parts of a Bend, are { Such as are deduced from it.
Bendelet.
Halfe,
Lesse then halfe.

Such as are deriued from a Bend doe containe

Gartier.

That which containeth halfe the Bend is called a Gartier, whercof you haue heere an example in this Esccheon.

Deriuation
of a Gartier.

He beareth Or, a Gartier Gules. This is deriued either from the French word *Gartier*, or else from the Norman word *Gartier*, both which are the same that we call in English a *Garter*, the forme whereof this Charge doth represent. It is a name of Honourable esteeme in English Heraldrie, and it gaue beginning to the most renowned order of Knighthood, of which Colledge and Society, haue bene more Kings, and Princes, and Princely Peeres, then of all the *Knighly* orders besides in *Christendome*. This containeth halfe the Bend in bigneſſe.

Such

Such as doe containe lesse then halfe the Bend, are {

Coff,
Riband: }

Both which bee exemplified in these next Esccheons.



The Field is Gules, a Coff, Or. The content of this Coff is the fourth part of the Bend, and halfe the Garter, and is sometimes called a Coffe, and also a Batune (as Leigh noteth :) But Bara maketh a Coffe and the Batune two distinct things. This word Coff or Coffe, is deriued from the Latine word *Coffa*, which signifieth a Ribbe, either of man or beast. When one of these is borne alone, as in this Esccheon, then shall you terme it in blazon a Coff; but if they bee borne by couples in any Colours (which is neuer, saith Leigh, but

when a Bend is placed betwene two of them) then you may name them Coffes, as in Example.



He beareth Or, a Bend vary, betwene two Coffes Bend Vary, or Coffs, Gules. This Coat pertaineth to Sir Edmund Bowyer of Camberwell in the Countie of Surrey Knight. Not vnfitly are these so termed Coffs or Coffes, in respect they are placed vpon each side of the Bend, and doe enclose the same, as the ribs of man or of beast doe bound and defend their intrailes. And concerning such Charges or Fields composed of Vary, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered, pag. 15. Note, that as well

the Subdiuisions of Ordinaries, as the Ordinaries themselues, are formed of the feuerall sorts of lines before expressed, as may bee gathered out of Vpton, whose opinion you shall heare when we come to speake of Batunes.



He beareth Or, a Riband, Gules. This is that other Subdiuision that is deriued from a Bend, and doth containe the eighth part thereof. The Name accordeth well with the forme and quantitie of the same, in that it is long & narrow, which is the right shape of a Riband.

Thus much may suffice touching the Bend-dexter, and the Subdiuisions thereof: let vs now consider the Bend-Sinister, and how the same is subdivided. A Bend-Sinister is an Ordinarie consisting of a twofold line, drawn trauerſe the Esccheon, from the Sinister chiefe corner to the Dexter base point: and differeth (as we said) from the Dexter Bend only in this, that it is placed on the opposite part of the Esccheon, as in Example.

He

Rule.



He beareth *Argent*, a *Bend-Sinister*, *Vert*. You may perhaps sometimes finde this *Bend* borne jointly with the *Bend-dexter* in one *Esccheon*, which to looke upon are much like vnto a *Saltaire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this Rule holdeth not alone heerein, but also in all other *Coat-armours* formed of *diuers charges*, whereof the one lieth neerer to the *Field* then the other, according to the sixth *Rule of Blazon* formerly giuen pag. 3.

The *Bend-sinister* is subdivided into a } *Scarpe*,
a } *Batune*.

Scarpe what. A *Scarpe* (as *Leigh* noteth) is that kinde of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may bee gathered by the deriuation thereof from the French word *Echarpe*, signifying that ornament which vsually is worne by *Martiall men* after the same manner, from the left *shoulder* ouerthwart the body, and so vnder the *arme* on the *right side*, as in *Example*.



He beareth *Argent*, a *Scarpe*, *Azure*. You need not in *Blazon* thereof, make any mention of this word *Sinister*, because it is neuer borne otherwile then thus. Notwithstanding this *Charge* hath some resemblance of the common *Note of Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Esccheon*.

Batune what.



He beareth *Or*, a *Batune*, *Gules*. This word *Batune* is deriued from the French word *Baston*, which signifieth a *Wand* or a *Cudgell*. The Frenchmen doe vsually beare their *Batune* (as it were *Couped*) after this manner: whereof I doe better allow then of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better resemble the shape or forme of a *Cudgell* or *Batune*. And though this hath the *forme* and *quantitie* of a *Coff*, yet it differeth from the same, in that the *Coff* is extended

to the *extremities* of the *Esccheon*, whereas the *Batune* should be *Couped*, and touch no part of the same, as by this *Esccheon* appeareth. This is the *proper* and most *vsuall note of Illegitimation* (perhaps for the affinity betwixt *Baston* and *Bastards*; or else for that *Bastards* lost the privilege of *Freemen*, and so were subiect to the *seruile stroke*;) and it containeth the fourth part of the *Bend-sinister*; and being thus borne, differeth from all the *subdiuisions* of the *Ordinaries*.

Note of Illegitimation.

ries before manifested sufficiently, what conformitie seuer any of them may seeme to haue therewith. This *Marke* was deuised both to restrain men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their *Coat-armour*, which should be the *Blazon* of their *Honour*. For let the Spurious birth haue neuer so noble a father, yet he is *base-borne*; and *base* will bee euer the first syllable in a *Bastards* name, till by his owne *Vertues* he hath washed off the staines of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Every *Bastard* may haue his *Batune* of what colour he will, but not of *Metall*, which is for the *Bastards* of *Princes*. At the first, *Bastards* were prohibited to beare the *Armes* of their reputed fathers. Then (saith Sir *Iohn Ferne* in his *Glory of Generositie*) they did by sute obtaine a *Tolleration* from *Soueraignes* and *Kings*, to be made *legitimate*, and to be matriculated by the *Kings* Legitimatis *Grant*, as *children* lawfully borne: which *Grant* did enable them to be capable of *Bastards*.

The vse of this marke.

of many *Immunities* and *Prerogatiues* which others lawfully begotten doe enjoy: and so by such *legitimation* they were discharged of all those *disbonours* which in former time they were subiect vnto; and were acquired from the staine of their *Bastardie*. *Excepto quod ex tali legitimatione non admitterentur ad Iura Sanguinis cum alijs filijs: Excepto only, that they had not the right of Blood and Inheritance thereby*. By pretence of these *Legitimations*, they beare the *Coat-armour* of their reputed *Ancestors*, with a signe of *bastardie*, now commonlie Signe of *Base*: knowne to euery man, by reason of frequent vse: which *Marke* (as some doe stardie, hold) neither they nor their children shall euer remoue or lay aside, *Ne fordes per errorem inter principis reputentur; Left the fruits of lust should by error gaine the estimation of Generositie*. Vpon calleth this *Baston* or *Batune*, a *Fissure*: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variatur, quot modis sunt Bende: These Fissures haue as many varieties of formes as the Bends haue*.

For there are of them (saith he)	{	<i>Plana,</i>	{	<i>Plaine.</i>	
		<i>Ingrediata,</i>		<i>Ingrailed.</i>	
		<i>Inuicta,</i>		<i>Inuhecked.</i>	
		<i>Fusilata,</i>		<i>Fusile.</i>	
		<i>Gobonata,</i>		<i>Gobonated.</i>	

Seuerall formes of Fissures.

And (he saith) it is commonly called a *Fissure* (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes; quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coat-armour in twaine, because the bastard is cut off from his fathers Inheritance*. In some Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, S. and P. *quasi, Sine Patre, without Father*.

Cui pater est populus, pater est huic nullus & omnis.

Brats are priuileg'd above any:

He haue but one Sire; they haue many.

And perhaps S.P. did signifie *Satus Populo*, the *Sonne of the People*. *Cassaneus* Signification saith, that *bastards* are not capable of their fathers *patrimoine*, either by law, of the letters S.P. or custome, *Quia filius Ancille non erit hares cum filio Libere: The seruants child must not part stakes with her Mistresses*. *Leigh* is of opinion, that the lawfull Son of a *bastard* shall change his Fathers *Marke* to the *right side*; obseruing still the quantitie

quantitie thereof: for so I doe vnderstand him, in respect that he addeth immediately, that the same may at the pleasure of the *Prince* be enlarged, or broadened, after this manner.



He beareth *Azure*, a *Bend*, double *Dauncette*, *Argent*, by the name of *Zorks*. This (saith *Leigh*) shall neuer be called other then a *Bend*, after it is thus *parted*: but *bastards* (saith hee) haue sundry other markes, every one according to their *vnlawfull begetting*; which with hundreds of others are the *Secrets of Heraldrie*.

Besides those *bearings Bend-wise* above demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* then any of the rest, and by the name it may seeme to be some *subdivision* of the *Bend*: yet it hath no certaine quantitie thereof, but containeth euermore a *sixth part* of the *Field* (according to the obseruation of *Leigh*) whereof you haue an *Example* in this next *Escocheon*.



the *exact corner* of the point of the *Escocheon*; so as the *lower line* is distant from the *corner* thereof the full breadth of the *Bendlet*.

SECT. II. CHAP. VI.



VR. prefixed order doth now call vpon me to bend my course from *Bends*, with the *parts* and *subdivisions* thereof, and to proceed to the *Fesse*, which challengeth the next place. The *Fesse* is an *Ordinarie*, formed of a *twofold line*, drawn ouerthwart the breadth of the *Escocheon*; in the midst whereof is the very center of the *Shield*. And it containeth the *third part* of the *Field*, and may not be *diminished*, albeit the *French Herald* doe blazon three barres gemels for a *Fesse* of six peeces.

He



He beareth *Varry*, *Or*, and *Vert*, a *Fesse Gules*, by the name of *Duffield*. This word *Fesse* is a *French* word, and doth signifie the *Loines* of a man. This *Ordinarie* hath beene anciently taken for the same that wee call *Baltheum militare*, or *Cingulum honoris*, a *Belt of honour*: because it diuideth the *Field* into two *equal parts*, it self occupying the *middle* between both; euen as the *Girdle* enuironeth the *middle part* of a man, and resteth vpon his *Loines*.

This *Girdle of honour* may seeme to haue beene in ancient time given by *Emperours*, and *Kings*, and their *Generals* of the *Field*, vnto *Souldiers* for reward of some speciall seruice performed by them; and it is not improbable, that such a reward it was, that the *Generall* of *Dauids Army*, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Abolom* was hanged by the haire of the head in an *Oake*; if hee had slaine him: where *Ioab* saith, *Why hadst thou not killed him, that so I might haue rewarded thy seruice with tenne Shekles of Silver, and a girdle (or an Arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*; *Non Militari Cingulo, sed capistro cingeretur, should not be girt with an Arming girdle, but with a halter*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these *tokens of Chivalry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, in his age, *Duces, & Principes, omnes etiam militantes, operosius singulis auro fulgente pretiosius, ambiunt, &c.* Great Captaines, Princes, and Martiall men, delight to wear their Belts curiously wrought, and glittering with gold, &c.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it, but men of merit; so also was it euer accounted most dishonourable for any iust cause to be againe depriued of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especiall desert, as *Ferretus* noteth, where he saith: *Augustus laudabiliter militarem disciplinam gefuit seuerissimè: & priuatos militari Cingulo nunquam restituit, nisi illos praeteritis virtutum merita insignirent: Augustus the Emperour got much honour by the seuerity of his Military Discipline: for if a man were once depriued of his Arming girdle, he neuer would restore it, vnlesse he performed some excellent seruice above all others. Notwithstanding, there is also one kind of putting off the Belt, of no lesse honour, then the putting on of it; yea much more glorious it is, in that it is the end and perfection of the other; and that is, when the victory is achieved, victory being the end of Arming, as peace is of Battell. To which purpose is that saying, *1. Reg. 20. 11. Ne iactet se quis accingit, ut qui discingit: Let not him boast, who girds himselfe, as he that doth ungird: meaning, we must not triumph (as the saying is) before the victory; but it being once attained, it is the honour of a generous minde, to put off his Belt, and not to sanguine his blade with cold blood. For those**

H

Gallants

Gallants, who in times and places of peace, are still drawing their swords, like warriours; in times and places of warre, proue (for the most part) peaceabler and calmer then they should be.

But if a Knight be disarmed of his Military girdle by his demerits and offence, he is therewithal deprived of all Military priuileges, like as it fareth with a Captaine, who, (if he happen to lose his Ensignes) is disabled to aduance any other in the Field, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of a Knights & Martial men, for any notable transgression, was offrequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy then in former times. *Deposito Cingulorum & Balteorum* (saith Wolfgang. Lazius) quod genus pena proprio scorsim vocabulo discriminata & recinctura vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quoritu (ut nos dicimus) Equites aurati degradantur. The deprining of the Belt (which was wont to be termed, the disfigure or ungirding) is as this day still in vse amongst Knights, and with more ignominy then was in ancient times: which is nothing else but that which wee call Degradation of a Knight. If any aske me how this comes about, that such Degradation of a Knight, is more infamous then of old: I answer, it is, because it is more rare, and therefore more remarkable. If againe, you aske why it is more rare, then of old: I answer, it is, because it is more infamous, and therefore Princes more vnwilling to inflict it. Howsoever, the truth is, that base and vnknighly actions and qualities, deserue a base and vnknighly chastisement.

Wolfgang
Lazius.

Fesse daunc
etc.



Cheuron
what.

So much of a Fesse: now of a Cheuron. A Cheuron is an Ordinary, formed of a twofold line Spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Escoccheon, and the Acute angle of the Spire nere the top of the Escoccheon: as in example.



Ancient
forme of
be: ring
thereof.

The Field is Topaz, a Cheuron Ruby. This Coat pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles, of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a pair of Bargecouplers or Rapiers, such as Carpenters do set on the highest part of the house, for bearing of the roofe thereof; and betokeneth the achieuing of some businesse of moment, or the finishing of some chargeable and memorable worke. This was anciently the vsuall forme of bearing of the Cheuron, as appeareth

reth

reth by many Seales and Monuments yet extant, and is most agreeable to reason, that as it representeth the Roofe of a house (though I am not ignorant that Leigh saith, it was in old times the attire for the heads of Women Priests) so accordingly it should bee extended to the highest part of the Escoccheon, though farre different is the bearing thereof in these daies. In which respect, it were fit that common Painters, the common disorderers of these tokens of honour, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantastical inuentions, that so they might make the things borne in Coat-armour more perspicuous to the view, or because they would be thought to be well ouerseene in Heraldrie. For indeed they want the eie of iudgement, to see and discern that such is the excellencie of these honourable tokens, that the least alteration either by augmentation, diminution, transposition, or whatsoeuer other meanes, doth occasion a change in them so great, as that they thereby differ from themselves, not onely in their accidental, but also in their substantiall parts, and cease to bee any longer the same they were before, and their owners are debarr'd to challenge any propriety or interest in them, in respect of such alteration. *Modica alteratio in membro principali, magnam alterationem facit* (saith the Philosopher:.) A little alteration makes a great alteration in a principall part. As the least spot in the Eie, which is the worst part of the Face, doth more disfigure the same then ten times so much in any other member of the whole body.

Idle inuention
of Painters.

The Content of the Cheuron is the fifth part of the Field (according to Leigh: Content of but Cassaneus reckoneth the same amongst those Ordinaries that doe occupie a Cheuron, the third part of the Field. You may haue two Cheurons in one Field (saith Note. Leigh) but not aboue; and if they exceed that number, then shall you call them Cheuronwaies. But I suppose they might be termed much better Cheuronels, that is to say, Minute or small Cheurons; for so is their Blazon more certaine. This Charge following, and the subdiuisions thereof, are diuersly borne, as well in respect of the diuers location, as of the variable forme thereof: for sometimes it is borne on Chiefe, otherwhiles on Base, sometimes Enarched, sometimes Reuerfed, sometimes Eretted, &c. as hereafter by Examples appeareth.

Cheuron
reuerfed.



He beareth Or, a Cheuron in Chiefe, Azure. Note, Cheuron is that the lower part of this Cheuron is farre about the chiefe. ordinary place of a single Cheuron; for it is pitched as high as the Nombrell of the Escoccheon, whereas others haue their rising from or nere about the Dexter and Sinister Base Points. The Ancestors of this bearer (saith Leigh) haue borne the same otherwaies, which was for some good purpose remoued, although it were better after the common manner of bearing. There are diuers Accidents incident vnto this Ordinary, viz. an Elcoche-

Accidents of
an Elcoche-

Transposition, as in this last Escoccheon, Comping, Voiding and Reuerfing. Of all which I purpose to giue severall Examples in their proper places.

H 2

He

Cheuron
Couped.

He beareth *Ermine*, a *Cheuron couped*, *Sable*, by the name of *Jones*. What *couping* is, I haue before shewed, whereunto (for shunning needlesse repetition) I referre you.

Cheuron
Engrailed.

He beareth *Azure*, a *Cheuron Engrailed*, *voided*, *Or*, by the name of *Dudley*. What *voiding* is, I haue shewed before. In the *Blazoning* of *Coat-armours* of this kinde, I meane of *Charges voided*, you shall not need to make any mention of the *colour* of the *exempted part* thereof, saying that it is *voided* of the *Field*: for if you say *voided* onely, it is euer vnderstood that the *Field* sheweth thorow the middle part of the *Charge voided*. If the middle part of this *Cheuron* were of a *different metall, colour, or furre*, from the *Field*, then

should you *Blazon* it thus: A *Cheuron Engrailed, Or, surmounted* of another, of such or such *colour*.

The *Subdiuisions* of this *Ordinarie* are { *Cheuronell*,
Couple-clofe.

Cheuronell
what.

A *Cheuronell* is a *diminutive* of a *Cheuron*, and signifieth a *minute* or *small Cheuron*, and containeth *halfe* the quantitie of the *Cheuron*, as for *Example*.



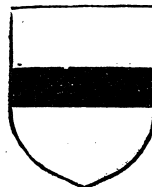
He beareth *Argent*, a *Cheuronell, Vert*. Of this (saith *Leigh*) you may haue no more then *three* in a *Field*, except *partition*. The other *Subdiuision* of the *Cheuron* is called a *Couple-clofe*. A *Couple-clofe* is a *subordinate charge* deriued from a *Cheuron*, and formed of *two lines erected Cheuronwaies*.

Couple clofe
what, and the
content
thereof.

He beareth *Vert*, a *Couple-clofe, Argent*. This containeth the *fourth part* of the *Cheuron*, and is not borne but by *Paires*, except there bee a *Cheuron* betweene them. Well doth the name of this *Charge* agree with the vse thereof, which is not only to be borne by *couples* for the most part, but also to haue a *Cheuron* betweene them, which they enclose on each side.

The

The next in order to the *Cheuron* is the *Barre*. A *Barre* is composed of two *Barre*, *equi-distant lines* drawn ouerthwart the *Escoccheon*, after the manner of the *Fesse* before mentioned, as in this next *Escoccheon* appeareth.



This *Ordinarie* differeth from the *Fesse*, not only in that it containeth the *fifth part* of the *Field*, whereas the *Fesse* occupieth the *third part* thereof, but also that the *Fesse* is limited to one *certain place* of the *Escoccheon*, to wit, the *Exact Center* or *Fesse Point* thereof, whereas the *Barre* is not tied to any *prescript place*, but may be transferred vnto sundry parts of the *Escoccheon*. But if there bee but one onely *Barre* in the *Escoccheon*, then must the same occupie the place of the *Fesse*, as appeareth in this *Escoccheon*. This *Charge* is of more estimation

then is well considered of many that beare the same. If you haue two *Barres* in the *Field*, they must be so placed, as that thereby the *Field* of the *Escoccheon* may be diuided into *five equal parts*; so shall each of them receiue their iust quantitie.

A *Barre* is subdivided into a { *Clofet*,
Barulet.

Subdiuision.

A *Clofet* is a *Charge* abstracted from a *Barre*, and consisteth also of two *equi-distant lines* drawn ouerthwart the *Escoccheon*, as in example.



He beareth *Or*, a *Clofet, Sanguine*. This containeth *Content* of a *Barre*; and of these there may be *five* in one *Field*, and are very good *Armorie*. The other *Subdiuision* of a *Barre* is called a *Barulet*, which (after the opinion of *Leigh*) cannot be borne *diuidedly*, but must be borne by *couples*, vnlesse they be parted with a *Barre*, whereof you haue an *Example* in this next *Escoccheon*.



He beareth *Sable*, a *Barulet, Argent*. The *Content* of the *Barulet* is the *fourth part* of the *Barre*, whereof it is a *derivative*, as by the name of *Diminution* imposed thereupon doth manifestly appeare. *Barulets* (saith *Vpton*) are diuerfly borne in *Armes*, viz. *Plaine, Engrailed*, &c. as in pag. 53. whereunto good heed must be taken in *Blazon*.

Hitherto of a *Barre*: Now of a *Gyronne*: A *Gyronne* is an *Ordinarie* consisting of two *straight lines* drawn from diuers parts of the *Escoccheon*, and meeting in an

A Gyronne
what.

Signification
of a Gyronne.

an *Acute-Angle* in the *Fesse Point* of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space between the thighs: and thence perchance doe we call the *Groyne*; which name, whether it be giuen to this *charge* because it determines in *gremio*, in the very *lappe* or *midst* of the *Escutcheon*, or because it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrons* are borne diuerfly, viz. *single*, by *coules*, of *six*, of *eight*, of *ten*, and of *twelve*, as shall appeare hereafter, where I shall speake of *Armes* hauing no *lincture* predominating. For the making this *Ordinarie*, behold this next *Escutcheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the maner thereof, as in example.

Forme of
making
thereof.

Single Gy-
ronne.



Hee beareth *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter Point*, Or. If these two lines whereof this *Ordinarie* is framed, were drawn thorowout to the *Extremities* of the *Escutcheon*, then would they constitute two *Gyrons*, as in this next *Escutcheon* appeareth.

Two Gy-
ronne.



Hee beareth *Argent*, two *Gyrons*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other to the *Sinister base*, because they doe euermore meet in the *Fesse Point*, be they neuer so many. Heere you see, that as two lines drawn, the one *Bendways* from the *dexter corner* of the *chiefe part* of the *Escutcheon*, and resting on the *Fesse Point*, and the other drawn *Fessewaies* ouerthwart the *Escutcheon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne*: so doe the same drawn thorowout produce 2. *Gyrons*.

A Canton
what.

So much of a *Gyron*: Now of a *Canton* and *Quarter*: A *Canton* is an *Ordinarie* framed of two straight lines, the one drawn perpendicularly from the *Chiefe*, and the other *transuersely* from the *side* of the *Escutcheon*, and meeting therewith in an *Acute-Angle*, neere to the corner of the *Escutcheon*, as in this next appeareth.

Whereof so
named.



He beareth *Ermine*, a *Canton*, *Argent*, charged with a *Chevron*, *Gules*, by the name of *Middleton*. This *Ordinarie* is termed a *Canton*, because it occupieth but a *Corner* or *Castell* of the *Escutcheon*. Some *Armourists* doe hold, that the *Canton* is a *Reward* giuen to *Gentlemen*, *Esquiers*, and *Knights*, for seruice done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beleeue an *Earle* or a *Baron* receiuing the same at his *Soueraignes* hand;

hand; yet is the *Quarter* to be preferred in dignity before the same: and before them both, Sir *John Ferne*, preferreth the *Escutcheon* of *Pretence*, which he calleth an *Engislet* or *Fessy Target*. Note that a *Canton* parted traierwise, is taine *Ordinaries*. whether it be from the *Dexter corner*, or from the *Sinister*, doth make two *Basse Squires*. And if the *Canton* bee placed in the *Dexter corner* of the *Escutcheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the *local* situation thereof: But if it be placed on the *contrary side*, then must you in *blazon* adde this word *Sinister*, as, he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in *forme*, in *quantity*, and in *estimation*, but differeth from the same both in regard of the *local position* thereof (by reason that it is placed in the *Sinister corner* of the *Escutcheon*) as also in that it is not of so frequent vse.

Prehemi-
nence of cer-
taine *Ordinaries*.
Note.
Basse Squires
how made.
Rule.
Canton Si-
nister.

Hitherto of a *Canton*: now of a *Quarter*. The *Quarter* is an *Ordinarie* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof; in so much as the same *Rules* and *Observations*, that doe serue for the one, may be attributed to the other, *Quia similitudo similibus est ratio*: of like things the reason is al like. The only *Difference* between them is, that the *Canton* keepeth onely a *tanle* or small portion of the *Corner* of the *Escutcheon*, and the *quarter* comprehendeth the full *fourth part* of the *Escutcheon*; as in example.

Difference
of a Quarter
and Canton.



He beareth *Verry*, *Argent*, and *Sable* a *Quarter Gules*, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him; yet do we finde the same bestowed vpon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being receiued at the *Soueraignes* hand) may beleeue the dignity of a *Baron* or an *Earle*, as afore said.

The Quarter
a reward for
seruice.

Hauing spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will referue some other their adiuncts to a more conuenient place. And will now speake of a *Pile*, shewing some variable examples of the diuers bearing thereof.

A *Pile* is an *Ordinarie* consisting of a *twofold line* formed after the manner of a *Pile* what a *Wedge*; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrowness and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Escutcheon* appeareth.



He beareth *Argent*, a *Pile Gules*. This *Coad* pertained to the right worthy and valiant Knight Sir *Tobias Chandos*, *Baron* of *Saint Sainours*, *le Viscount* in *France*, great *Seneſhall* of *Poitou*, high *Constable* of *Aquitaine*. All giuen him by King *Edward* the third, who also made him one of the *Founders* of the most noble *Order* of the *Garter*.

Sometimes

Sometimes you shall find *three* of these in a *Field*, as in this next example.

Sir Guy Bryan



Note.

Posed or reversed; contrarie to the viduall *forme* of their *bearing*, viz. with their *points upward*, which naturally ought to be *downward*, being supposed to be a peece of *Timber*, whose *neather part* is *sharped*, to the end it may be more commo diouly driuen into the *ground*; as in example.

Rule.



He beareth *Argent*, *three Piles*, one *issuing out of the Chiefe* betweene the *two others transposed* or *reuerfed*, *Sable* by the name of *Hulles*. The *Pile* is an ancient *Addition to Armory*, and is a thing that maketh all *foundations* to be *firme* and *perfect*, especially in *Water-works*.

When there is but one *Pile* in the *Field*, it must containe the *third part* of the same at the *Chiefe*. This *Ordinary* is diuersly *formed*, and *borne*, as in these next *Escutcheons* appeareth.



He beareth *Argent* a *Triple Pile*, *Flory* on the *top*, *issuing out of the Sinister base*, in *Bend* towards the *Dexter corner*, *Sable*. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-works*, and by long tract of time, incorporated at their heads, by reason of an extraordinary waight imposed vpon them, which gaue impediment to their growth in height.



He beareth *Argent* a *Pile in Bend* *issuing out of the Dexter corner* of the *Escutcheon*, *Sable*, *Cotised*, *Ingrailed* *Gules*. I haue made speciall choice of this *Coat-armour*, (out of the *glory of Genera*.) aswell for the *rarenesse* thereof, as for that I find the same there commended for *saire Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.

Hee



Hee beareth *Azure* a *Pile waucé*, *issuing out of the Dexter corner* of the *Escutcheon* *Bendwaies*, *Or*, by the name of *Aldam*. As this *Pile waucé* *issueth out of the Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreouer you shall finde them borne in *Pale*, and sometimes *issuing out of the Base* with the point thereof *transposed*; which I leaue to observation.

So much of *Piles* and their *variety*, aswell of *Forme*, as of *Location*. There rest yet some other sorts of *Ordinaries*, that are composed of a *two-fold-line* not hitherto spoken of.

Such are these, viz.

{ *Flasque.*
{ *Flaunch.*
{ *Voider.*

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue bene more fitly placed amongst such as are before handled; and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one *apart* by themselves;) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to fort them with these that are formed of a *two-fold Line*; and first of a *Flasque*.

A *Flasque* is an *Ordinary* consisting of one *Arch line*, drawne *from what distant from the corners of the Chiefe*, and meanelly *swelling by degrees* vntil you come towards the *middest* of the *Escutcheon*, and from thence againe *decreasing* with a like comely descent vnto the *Sinister base points*; as in example.



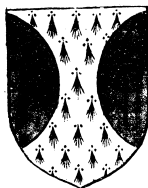
eth to bend or bowe.

The next in order is the *Flaunch*; which is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, & from thence compassing orderly with a swelling embossement vntill it come neere to the *Nombrill* of the *Escutcheon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escutcheon*.

Flaunch
what.

i

Hee



Note.

He beareth *Ermynne*, two *Flanches*, *Vert*. This (saith *Leigh*) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *Flanc*, which signifieth the *Flanke* of man or beast, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as if it were a *blowne bladder*. Sometimes you may finde this *Ordinary* made of some other *forme* of *Lines* then *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall mention of the *forme* of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voider*; consisting of one *Arch line* moderately bowing from the *corner* of the *chiefe* by *degrees* towards the *Nombrill* of the *Escoccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the *bent* of a *Bow* then the *Flanch* hath, in that it riseth not with so deepe a compasse, as in example.



Voyder what.

He beareth *Tenné*, two *Voiders*, *Or*. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but then the *Voider* should bee of one of the *nine Furies* or *Doublets*. Such *Reward* (saith *Leigh*) might the *Dutches* of *Montfort* haue giuen to her *Gentlewomen*, who serued her most diligently, not onely while she kept the *Towne* of *Hanybot*, but also when she rode armed into the *Field* and scared the *Frenchmen* from the *siege* thereof. These are called *Voiders*, either because of the *Shallownesse* wherein they doe re-

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *French* word *voire*, which signifieth a *looking Glas*se or *Mirror* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing should bee *mirrors* and *paterns* to others of their *sex*, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was very behoofefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred vp to make their *minds* as faire by *vertue* as their *faces* were by nature: but if *deformed*, they might make amends for their *outward deformity*, with their *interne pulcritude* and *gracious qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as bricke as the *Glas*se wherein they see it; and that they carry on their *shoulders* nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on.

(, * ,)

SECT.

SECT. II. CHAP. VII.



auing shewed the manner and making of such *Ordinaries* as are composed of a *two fold Line*: we will now proceede to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines*; *More* then of many *lines*.

Such *Ordinaries* doe consist, of *Lines* }
Threefold,
Fourfold.

Those that are formed of a *threefold line*, are the *Inescoccheon* and the *Orle*. The *Inescoccheon* is an *Ordinarie* formed of a *threefold line*, representing the shape of the *Escoccheon*, as in example.



He beareth *Ermine*, an *Inescoccheon*, *Gules*, by the name of *Hulgreue*: This name of *Inescoccheon* is proper only to those that are borne in this place; for if the same were borne in any other place, then vpon the *Fesse point* of the *Escoccheon*, you should terme the same then an *Escoccheon*, and not an *Inescoccheon*: so must you also, if there be moethen one in the *field*. This *Escoccheon* is sometimes termed an *Escoccheon* of *Pre-*

tence, as shall appeare hereafter. This *Ordinarie* containeth the *fifth part* of the *field* (saith *Leigh*) (but his demonstration denoteth the third part) and may not be diminished; and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still one set forme of an *Escoccheon*, as we shall see by and by.

The next in ranke of this kinde is the *Orle*, which is an *Ordinarie* composed of a *threefold line duplicated*, admitting a *Transparancie* of the *field*, thow- out the innermost *Area* or space therein enclosed. This hath the forme of an *Inescoccheon*, but hath not the *solid substance* thereof, being euermore *voided*, as in these following *Examples* appeareth.



He beareth *Or*, an *Orle*, *Azure*, by the name of *Bertram*, Lord of *Bohall*. This word *Orle* seemeth to bee deriued from the *French* word *Oreller*, which signifieth a *Pillow*, and is attributed to this *Ordinarie*, because the same being of a *different tincture* from the *Field*, and formed only of a *double tract*, in regard of the *transparancie* of the *Field* within, and the surrounding thereof without, it receiue the resemblance of an *embossed substance*, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in *Latine*, *Tractus*, vpon

which signifieth a *Trace* or *Traille*, because the *Field* is scene both *within* and *without* it; and the *Traille* it selfe is drawn thereupon in a *different colour*. If this were *folded* (saith *Leigh*) then must it be called a *Tressure*, which must containe

taine the *fifth part* of the *Field*. And if two of these be in an *Esccheon*, you must terme them a *double treasure*. *Cassaneus* saith, that the *Orle* is sometimes formed of *many peeces*, and that they are borne to the number of *six*. As touching the *doubling* of this *plaine Orle*, I will not heere giue *Example*, for that I purpose to present to your view a *Threefold Orle* or *Tract*, which doth include the *twofold*, as in this next *Esccheon* appeareth.

Orle of three peeces.



He beareth *Or*, an *Orle* of *three peeces*, *Sable*. That this *Ordinarie* is borne of many *Tracts*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt in super alij qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Cuenomaniensis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo: Sibi beare the Orle tripled and quadrupled, as the late Bishop of Maine, who bare a tripled Orle Sable, in a field Or. This Ordinarie is borne diuersly, according to the severall*

Orle Engrailed.



from this forme of bearing. And because *diuersa iuxta se apposta magis elucescunt, things differing giue light each to other*, I will heere produce the *Coat* it selfe, and the *Blazon* thereof, as I finde it set downe by *Vpton*.



Note.

Il port (saith he) de Gules ung tracee engralee, de chascun cost d'Or. And in Latine thus: Qui habet ista Armam, portat unum tractum ex utraque parte engratum, de Auro in campo nigro. Hee beareth an Orle engrailed on both sides, Or, in a field Gules. And no doubt by heedfull obseruation you may finde these Orles in like sort borne Truucked, Similium enim similis est ratio; for like things haue the like reason and respect. Note, that diuers Charges, as well Artificiall as Naturall, are borne Orlemaier, or in Orle; as likewise in forme of Crosse, Bend, Chevron, Saltire, &c. the examples whereof I must passe ouer, vntill a fit place be offered to handle Charges of these kindes. Concerning the bearing of Orles, composed of the sundry sorts of Furses, I hold it needlesse to vfe examples to expresse them to the view, for that by consideration of the manifold

sorts

sorts of feuerall *Ordinaries* before expressed, their *diuers manner* of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

Hitherto haue we considered the making of such *Ordinaries* as are composed of a *threefold Line*: Our order calleth me now to speake of such *Ordinaries* as doe require a *fourfold Line* for the effecting of them.

Ordinaries of fourfold lines.

Of this sort is the }
Crosse,
Saltire.

The *Crosse* is an *Ordinarie* composed of a *fourfold line*, whereof two are *Crosse*. *Perpendicular*, and the other two are *transuerse*, for so wee must conceiue of them, though they are not drawne thorowout, but meete by *couples* in *four acute Angles* neere about the *Fesse point* of the *Esccheon*; to looke vpon (if they were *Couped*, as they are sometimes found) like to *four Carpenters Squires*; as the *example* following will demonstrate. This *Ordinarie* is called *Cruce*, à *cruciendo*, or à *Cruciatio*, because of the vnpeakeable *torture* and *torment*, which they doe suffer, who vndergoe this kinde of death. The *Content* of the *Crosse* is not the same alwaies: for when it is not *Charged*, then it hath onely the *fifth part* of the *Field*; but if it bee *charged*, then must it containe the *third part* thereof. To giue you particular *Examples* of all the different formes of *Bearing* of the *Crosse*, were as needlesse as endless, considering the varietie set downe by other *Authors*: I will therefore content my selfe with these ensuing.

Content of the Crosse.



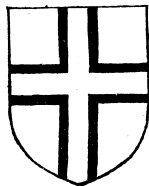
The *Field* is *Azure*, a *Crosse*, *Or*: This *Coat-armour* pertaineth to the right worshipfull familie of *Shelton*, in the countie of *Norfolke*, whence descended that *Honourable* vertuous *Ladie, Marie Shelton*, who was many yeeres of the *Most Honourable Bedchamber*, of that *Glorious Queene Elizabeth*; and was also wife to the right worshipfull *Sir Iohn Seudamore*, of *Home Lacie* in the countie of *Hereford* *Knight*, flander bearer to her *Maiesties Honourable Band* of *Gentlemen Pensioners*.

Shelton.

This *Ordinarie* is oftentimes *diuersly* named, according to the *diuersitie* of *Lines* whereof it is composed: for as is the forme of *Lines* whereof it is made, so is the *Denomination* thereof. In the ancientest *Institution* of the *Bearing* of the *Crosse* (without all controuersie) it had this forme; which is taken to be the true shape of the *Patible*, whereupon our blessed *Sauour Christ Iesus* suffered: whose godlie obseruation and vfe was in great esteeme in the *Primitiue Church*: though in latter times it hath bene dishonourable intertaind by two opposed kindes of *Fantasticks*; the one, who so superstitiously dote on it, that they adore it like their *God*: the other, who so vnchristianly detest it, that they slander the most godly and ancient vfe thereof, in our first initiating vnto *Christ*, as if it were some *Diuellsish Idol*. But the true *Souldiers* of such a *Captaine* need not to be ashamed to beare their *Generals Ensigne*. And this bearing was first bestowed on such as had performed, or at least vndertaken some seruice for *Christ* and *Christian Profession*: and therefore being duly conferred, I hold it the most honourable *Charge* to be found in *Heraldrie*. But the forme and bearing hereof (as well as the *Chevrons* formerly spoken

spoken of) hath beene also depraue through the inconsiderate handling of common Painters. A like forme of Bearing to this, is that *Crosse* which we haue borne in the *Shield of S George*; but diuerslie from this, both in *Metall* and *Colour*: which of some *Armourists* of y^e p^{re}sents time, (as him selfe noteth in his discourse of *Armes*) receiued in those daies a verie *Strange* and *absurd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield Gules*, four *Quarters Argent*: whose reason heerein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, heerein also may we obserue the *Blazon* hereof to bee erroneous, in that they say, *four Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.

Alphonso K.
of Aragon.



He beareth *Argent*, a *Crosse voided Azure*. *Panormitan* writeth of *Alphonso* King of *Aragon*, (what time he belieged *Puteoli* a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time he chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedilie from his horse, caused all others that were neere him to alight; and commanded some to digge the *Graue* whilest others couered the naked *corps*: and he himselfe with his owne

hands did make a *Crosse* of *wood*; which he stuck fast at the head of the man so interred; to testifie that all *Christian offices* may be seene the *Greatest Kings*, and that what euer death we die, it is not *materiall*, so we liue to *Christ*. So great is the *Resemblance* often times, of things borne in *Coat-armour*: which yet in there *Existence*, are much differing, that a man well seene in *Heraldrie*, may easilie commit an errour in the *Blazoning* of them: as by comparing of this *Coat-armour* with the next will manifestly appeare: wherefore you must vfe an aduised deliberation in *Blazoning*, especially of *Armes* of neere *Resemblance*.

Note.

Crosse Fimbriated.



He beareth *Or*, a *Crosse Patee*: *Sable*, *Fimbriated Gules*. This is called a *Crosse Patee*: *Quia extremitates eius sunt patulae*, because the ends are broad and patent. This approacheth neere to the former in respect of the *double Tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *Charge* of that is a *twofold Crosse*, viz. one surmounted of another, and this a *single Crosse* bordered, or enuironed with a *hennie* or edge. Moreouer, that this is not a *Crosse* of *Gules*, surmounted of another, *Sable*, it is cleere, because the

edge that goeth about this *Crosse* is much narrower then is the space betweene those two *Crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beare colour vpon colour, or metall vpon metall. This is called a *Crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an edge, welt, or hennie of a Garment, and is to be vnderstood to be of the same thicknesse with it, and not to lie either vpon or vnderneath.

He



Hee beareth *Ermyn* a *Crosse engrailed Gules*, by the *Crosse* name of *Norwood* of *Lekhampton* in the County of *Gloucester*. As this *Crosse* is formed of *bunched lines*, so are there others that are composed of sundry other sorts of *lines* before shewed, as experience will informe you, and as you may in part see by the example following.



Hee beareth *Argent*, a *Crosse wavy*, voided *Sable*, by *Crosse wavy*. the name of *Duckenfield* in *Devonshire*. In *Coates* of such *Bearing*, you shall not neede to say in the *blazon* of them, that the *charge* (whatsoever the same bee) is voided of the *Field*: because when you say *only voided* and no more, it is alwaies vnderstood to bee voided of the *Field*.



He beareth *Or*, a *Crosse patee fitched*, in the *foote Gules*. This *Coate* was borne by *Galsfride* de *Scudamore* that liued in the time of *King Henry the second*; it is termed *Fitched* of the Latine word *figo*, which signifieth to fasten or make sure, because by the meanes of the *sharpnesse* added to the *foote* thereof, it becommeth more apt to be fastned any where. There is an other sort of *Fitching* of *Crosses* that haue the whole *fourth part fitched*, as in this next *Escutcheon*.

Crosse Patee Fitched.

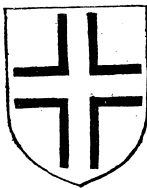


The *Field* is *Jupiter*, a *Crosse Patee* on three parts, and *Crosse Patee Fitched* on the fourth, *Sol*. This (saith *Gerard Leigh*) was the *Shield* of blessed *Cadwallader* last *King of Brittaines*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South-Saxons*.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *Bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in one example in this *Escutcheon* following.

Hee

Crosse voided and Couping.



Piercing what.

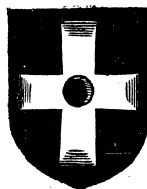
Hee beareth *Argent*, a *Crosse voided and Couped*, *Sable*, by the name of *Woodnoth*.

There is an other *Accident* whereunto this ordinary is subiect, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide substance*: and it is threefold:

That is to say, { *Rond*.
Loſengwaies.
Quadrat.

Round Piercing.

As touching *Rond piercing*, you shall have an example in this next following *Eſcocheon*.



He beareth *Sable*, a *Crosse couped*, *Pierced*, by the name of *Grill*. If this *Rond* in the midst were of any other colour then of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heede must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the midst of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.

Crosse Moline pierced.



The *Field* is *Azure*, a *Crosse Moline Pierced Loſengwaies*. This is the second *forme* of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that liued in the time of *King Richard the second*. Concerning this *Crosse Moline*, (*Leigh* saith) that if it stood *Salire waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transpositio* (being a thing merely accidental) should giue a new *denomination*, to the thing transpo-

ſed, and consequently alter the *essence* thereof. *Quia nouum nomen dat nouum esse rei: where are new names, new things are supposed to be*. It were a thing worthy of admiration, that *Accidents* should haue such power in them; for *Aristotle*, *Physicorum* 1. saith, *Accidentia possunt miraculoſe, & non alijs mutare ſubiectum*: *Accidents change not the ſubiect but by Miracle*. *Addition* doubtlesse and *Subtraction*, are of greater force then *Transmutation* or *Location*, yet is there no such power in them, as that they can alter the *essence* of any thing, *Quid augmentum vel diminutio* (saith *Cassianus*) *circũ accidentia contractum non reponunt contractum in diuerſo eſſe, neq; per ea intelligitur ab eo in ſubſtantialibus reſeſſus*: the adding or diminishing of *Accidents* makes not the thing loſe the nature of his being.

Hee



He beareth *Azure*, a *Crosse Moline*, *Quater-pierced*, *Crosse Moline*. Or. This *Coate* was borne by *Thomas Molyneux* of *Quater-Haughton*, in the *County* of *Notingham*, that liued in *Leigh* in *blazoning* of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps becauſe it reſembleth the *Inke* of a *Mill*, which is euermore *Pierced*. This is termed *Quater-pierced*, *quasi Quadrate pierced*, for that the *piercing* is ſquare as a *Trencher*.

So much of the *Crosse*, with the *Accidents* thereof: Now of that other *Ordinary* that is framed alſo of a *four-fold Line*, that is to say, a *Salire*. A *Salire* is an *Ordinary* conſiſting of a *four-fold Line*, whereof *two* are drawne from the *Dexter chiefe* towards the *Simſter baſe corners*, and the *other* from the *Simſter chiefe* towards the *Dexter baſe points*, and doe meete about the miſt of the *coules* in *acute Angles*. I know the learned *Geometer* will find many more *lines* heere then I doe mention: but (as I ſaid of *lines* in the *Crosse*) this our deſcription agreeth beſt with *Heralds*, and our purpoſe.



king *Athelſtane*.

He beareth *Sable*, a *Salire Argent*, by the name of *Aſton*. In old time (saith *Leigh*) this was made of the *height* of a *man*, and was driuen full of *Pinnes*; the *uſe* whereof was to *ſcale* the *walles* therewith, to which end the *Pinnes* ſerued commodiouſly. In thoſe daies (saith he) the *walles* of *Townes* were but *low*, as appeareth by the *walles* of *Rome*, which *Remus* caſily leaped ouer: and the *walles* of *Wincheſter*, which were ouerlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was ſlaine by *Guy Earle* of *Warwicke*, who was *Champion* for



Hee beareth *Gules* a *Saltry Varry*. This *Ordinary* is a *Salire* limited to the *fifth part* of the *Field*, the same not being *charged*; but if it be *charged*, then shall it containe the *third part* thereof. This *charge* alſo *varieth* his name in *Blazon* according to the *diuers formes* of *Lines* whereof the same is composed; for that it is no lesse diuerſly made in reſpect of the *lineaments* thereof, then the *Crosse* before handled.

K

SECT.

SECT. II. CHAP. VIII.

Charges di-
vers bearing.

Auing hitherto shewed at large the feneal formes of making of such Charges as we call *honourable Ordinaries*: Order requirereth, that I should now shew their diuers manner of *Bearing*, according to our prefixed *Distribution*.

These are borne } *Simple*.
 } *Compound*.

Those are said to be borne *Simple* when onely *Ordinaries* doe appeare in the *Field*.

Comprehending } *One sort*.
 } *Diuers sorts*.

Ordinaries
of one sort
what.

Ordinaries are said to be of *one sort* when onely one kinde of them is borne in the *Field* without mixture of any other.

Whose bearing is } *Single*.
 } *Manifold*.

Single be-
aring what.

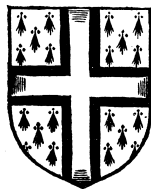
By single *bearing* I vnderstand some one *Ordinary* borne *alone* in the *Esccheon*: such are these precedent examples before handled.

Manifold
bearing
what.

By *Manifold bearing of Ordinaries*, I meane the *bearing* of diuers *Ordinaries* of the same *kinde*, whether the same be borne of *themselves* alone, or else *Comunitly* with some of their *Subdiuisions*.

Which Forme of *Bearing* is *two-fold*, viz. } *One vpon an other*.
 } *One besides another*.

What is meant by the bearing of *Ordinaries* of one kinde, one vpon an other, may be easily conceived by these foure *Esccheons* next following.



Hee beareth *Ermyne* a *Crosse Gules*, surmounted of another *Argent* by the name of *Malton*. Amongst the *Crosses* formerly exemplified, I haue giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *Field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise; forasmuch as heerein are *two Crosses*, whereof that which lieth next the *Field* is *Gules*, and the other that is placed vpon the same is *Argent*; so as in this it can by no means be conceived to be of that kinde before handled, for then should the *Ermyne* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *Crosse voided*, as that formerly handled.

Hee



least part of the same. This therefore cannot by any means be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger then the thing that is said to be guarded, which were a very absurd affirmation.

He beareth *Vert*, a *Crosse couped*, *Argent*, charged *Crosse couped* with another, *Gules*. This example doth more apparently expresse the double *Charge* shewed in the last precedent *Esccheon*, for that the *Crosse* that lieth next the *Field* is made more spacious then the former: and withall it doth informe our vnderstanding, that there is great difference between the bearing of this, and of the *Crosse fimbriated*, heerein, that in the *Crosse fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the Difference from the *Crosse fimbriated*.



Hee beareth *Gules*, a *Saltire*, *Or*, charged with another, *Vert*, by the name of *Andrewes*. What hath *Saltire charged* beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings: for in things hauing a conformitie or resemblance one of another, the same reason holdeth in the one as in the other: where contrariwise, of things hauing no resemblance or likenes, the reason is diuers. This Engine (as *Leigh* noteth) in old time was *Saltire* what, of the height of a man, & was borne of such as vfed to scale the walles of *Cities* or *Towns* (which then were but low) and it was driue full of pinnes fit for that purpose. *Vpton* saith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous perforts, that willinglie will not depart from their substance.

Ordinaries
borne one
besides ano-
ther.

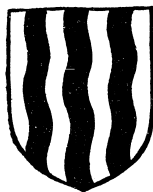
Proceed we now to examples of *Ordinaries* of the same kinde borne one besides another: such are these next following, and their like.



The *Field* is *Argent*, three *Pallets*, *Gules*. This *Coat* appertaineth to the ancient *Familie* of *Berchem*, Lord *leia* of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines onde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extract parts, was called of old *Heralds*, *Refriall*, in respect of their strength and solid substance, which is able to abide the streffe and force of any trial they shall bee put vnto.

K 2

He



fame kinde. As in example.



The Field is *Azure*, a Bend *Ingrailed*, *Argent* *Catiffed*, *Or*. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Devon*. As these *Cotiffes* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before exprested, as in these examples following may in part be seene: and *Vpon* this assertion (before deliuered) touching their diuersitie of shape approued; as by practise the diligent obseruer shall easilie perceiue.



He beareth *Sable*: a Bend *Argent*, betweene two *Cotiffes* *dauncettee*: *Or*, by the name of *Clopton*. albeit these *Cotiffes* may seeme to be of a *diuers* kind from the *Bend* wherewith they are sorted: yet is it otherwise, in as much as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. As to *Ordinaries* of other sorts, borne likewise one besides another of the same kind: Behold these next Enamples; lest they might thinke that onelie these are so borne.



He beareth *Azure*: three *Barrs* *waued*, *Argent*, by the name of *Bulbecke*. To the end I may make plaie (by demonstration) the vse of the seuerall formes of *Lines* before exprested. I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. And this is termed *Waued*, in respect it beareth a *Representation* of the *Swelling waues* or *Billoses* of the *Sea*; which being tossed by contrarie *Flawes* of *wind*, do rise and fall after this manner.

He



He beareth *Or*, three *Barrs* *Dauncettee*, *Gules*, by the name of *Delamare*. This example serueth to informe our vnderstanding of the vse of that sort of *Acute angled*, *Ordinaries*; that in *Blazon* wee terme by the name of *Dauncettee*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantitie, wherein these doe exceed those, as being more spaciouly drawn then they.

Now from *Ordinaries* of the same kinde borne one *upon another*, and one *besides another*, with their extracted *Subdiuisions*, proceed we to *Ordinaries* of diuers kinde, and their *Diminutives* abstracted from them, eftsoues found likewise borne both one *upon another*, and one *besides another*: Such are these next following, and their like.



He beareth *Gules* on a *Chevron*, *Argent*, three *Barrs*, *Gemelles*, *Sable*, by the name of *Throkemorton* of *Gloucester* shire. These are termed in *Blazon* *Barrs Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twines of a birth, so are those in like sort borne by couples.



He beareth *Sable* a *Pile* *Argent*, surmounted of a *Chevron* *Gules*, by the name of *Dyxton*. This *Coat* is found in the *Abby Church* of *Cloucester* in the *County* of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the vusual *Blazoning* of distinct things borne in one *Escutcheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.



He beareth *Sable* on a *Saltire* *Engrailed*, *Argent*, an *Escutcheon*, *Or*, charged with a *Crosse*, *Gules*, by the name of *Morris*. It may be of some conceiued that there is false *Armorie* in this *Coat*, in respect of the *Escutcheon*, *Or*, placed vpon the *Saltire* *Argent*, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vtterly condemned for false *Armorie*: but such kinde of falsitie is euer more meant of *metall* vpon *metall*, or colour vpon colour, placed in one selfe same *Escutcheon*: but here are seuerall *Shields*, and those pertaining to distinct *Families*, and therefore not to be holden for false *Armorie*. He

Pale and
bordure.



He beareth *Argent* on a *Pale*, *Sable*, three *Crosses* *Patee* of the first, within a *Bordure Engrailed*, as the second, by the name of *Crowch* of *Alswike* in the *County* of *Hartford*. Here I lay, as the second, to shunne the breach of the *Rule* touching the prohibited iteration of this word (*Of*) in the blazoning of one *Escucheon*, and withall to giue a caueat vnto *Blazoners*, to take aduised consideration in describing of *Coats-armours* of like bearing, lest they fall into the Laps of the iteration or doubling of any the prohibited words before

spoken of (to wit) *Of*, *Or*, *And*, *With*.

Fesse and
canton.



The *Field* is *Argent*, a *Fesse* and *Canton* *Gules*. This *Coat-armour* pertained to the honourable *Familie* of *Wooduile*, created *Earle Ryuers* in the time of *King Edward the Fourth*, who was also *L. Treasurer* of *England*, from whom many worthy persons of high calling are defended. As touching *Ordinaries* of diuers kinds, borne one vpon another, you must obserue, that if they be both of one *metall*, *colour*, or *Furre*, their parts contingent are not feuered by *purfle*, for that by their formes it may bee easily conceiued what *Ordinaries*

they are, notwithstanding the defect of the *purfle*.

Barres and
canton.



He beareth *Argent*, two *Barres* and a *Canton* *Gules*, by the name of *Deane* of *Tatton* in the *County* of *Hertford*. As to the omission of *purfle* last before mentioned, the *Rule* there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* both jointly (as in these) with some other *Ordinarie* of the same *metall*, *colour*, or *furre*. Notwithstanding the multiplicitie of *Barrulets* (being abstracted from *Barres*) borne in one *Field* with a *Canton*, might be sufficiently

conceiued by the obseruation of this *Escucheon*; neuerthelesse I will adde one example of the ioint bearing of a *Canton* with *Barrulets*, as in this next *Escucheon* appeareth.

Barrulets
and canton.



He beareth *Argent*, three *Barrulets* and a *Canton*, *Gules*, by the name of *Fuller*. Many more examples of *Coats-armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armourists*, that as well *Ordinaries* of diuers kindes, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowlie into these curious and nice manners of bearing, which numbers of men doe sleightlie passe ouer, as if they held them

vnworthy of more then ordinarie obseruation.

He



He beareth *Sable*, a *Bend* and *Chiefe*, *Or*. This is a *Coat* of rare bearing, which I finde cut in stone in the *Abby Church* of *Westminster*, in the North part thereof. The conioining of these two *Ordinaries* doth constitute (on the left side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselves thus vnited, doe resemble the forme of the *Arithmetically* figure of *Seven* turned backwards.

Now for *Ordinaries* of diuers kindes borne one besides another, you shall haue these *Examples* ensuing.



Hee beareth *Gules*, a *Crosse* *Argent*, in the *Dexter Quarter*, an *Escucheon*, *Or*, charged with three *Cheuerons* of the first, by the name of *Saint Owen*; which *Familie* either for affection, or for some *Lands* which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *Dexter Point* of the *Field*; which forme of bearing is of very rare vie.



The *Field* is *Topaz*, a *Saltire* and *Chiefe*, *Ruby*; and is *Saltire* and the *Armes* of *Sir Edward Bruce* Knight, Lord of *Kinlossie* in *Scotland*, and Master of the *Rolls* of his Maiesties Court of *Chancery*. These *Armes* sometime belonged to the old *Bruses* of *Anandale*, and also to the *Earles* of *Carrick*; out of which House this right honorable Lord deriueth his descent.



He beareth *Gules*, two *Barres* and a *Chiefe* *Indented*, *Barres* and *Or*, by the name of *Hare*, and as I take it deriued from the ancient *Armes* of *Harecourt*, whose *Armes* it is if the *Chiefs* were away. In this *Escucheon* you may obserue in some part, the variable shape of *Chiefs*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

The

Cheueronels
and Chiefe.



Earle of Pen-
brooke.

The Field is Azure, three Cheueronels, braised in the Base of the Escutcheon, and a Chiefe, Or. This Coat-armour pertained to the honourable Familie of Fitz-Hugh, sometime ancient Barons of the North parts of this Land; of whom the right honourable the Earle of Penbrooke is heire, and writeth himselfe, amongst his other Titles, Lord Fitz-Hugh, and also quartereth the Coat. These are termed in blazon Cheueronels, in respect they are abstracted from Cheuerons, whereof they haue not alone the shape, but also a

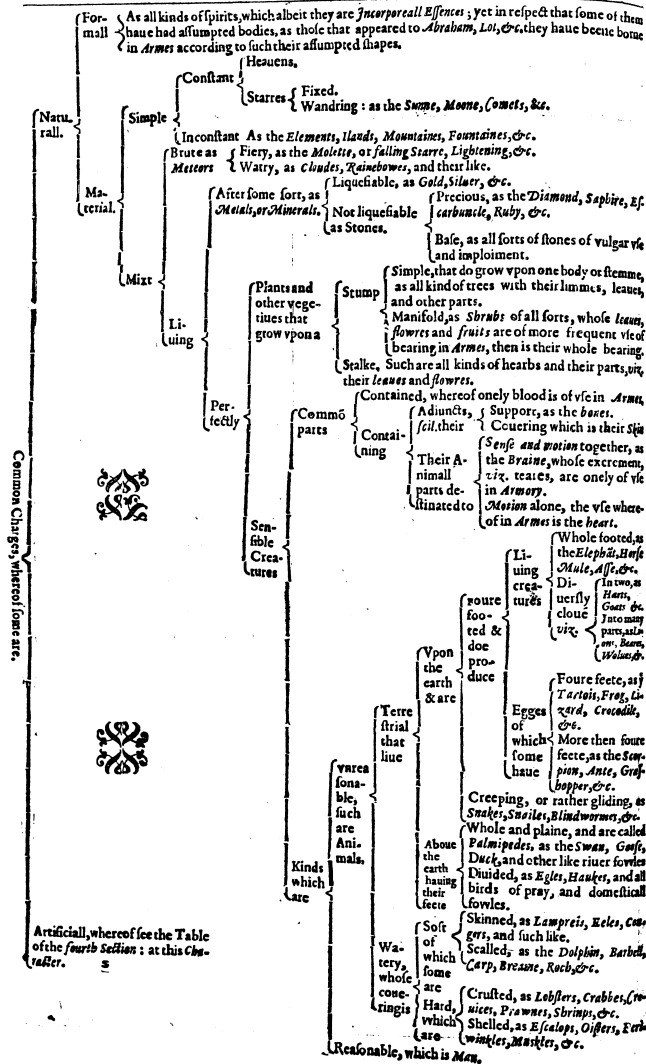
borrowed name of *diminution*, as if you should call them *minute*, or small Cheuerons.

The end of the third Section.



*Naturalia sunt specula eorum que
non videntur.*

THIS *third Section* beginneth to treat of such Charges of Coate-Armours as are called Common Charges, whereof some be *Naturall* and meereley formall; such are *Angels* and *Spirits*: and others are both *Formal* and *Material*, as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *liuing* after a sort, as all kinds of *Minerals*, or that they *liue Perfectly*, as all manner of *Vegetables*, and *Sensitiue Creatures*, with their *General* and *Particular Notes, Rules, Precepts* and *Observations*.



SECTION III. CHAPTER I.



Having performed the taske which our propoſed Order impoſed on vs, touching *Proper Charges*, together with their making, and diuers manner of *Bearing*: the ſame orderlie *Progreſſion* now calleth vs to the handling of *common Charges*, mentioned in the *ſecond member* of the ſame diſtribution. By *common Charges* I meane all ſuch other *Charges* Common hereafter following as are not hitherto handled, Charges what.

Whether they be { *Naturall,*
 Artificiall.

Things *Naturall* (according to *Philosophers*) are *Effences* by themſelues ſubſiſting. *Res naturalis eſt eſſentia per ſe ſubſiſtens.* *Manifold*, and in manner infinite are theſe things *Naturall*, as *Zanchius* noteth, ſaying; *Multa ſunt, & propinſe* Zanch. lib. 1. de *nita non tam res, quam rerum ſpecies, in Caelis, in Aere, in Terris, in Aquis*: there- *operibus*, p. 55: fore it is not to be expected, that I ſhould in exemplifying of them, paſſe thorough all the particulars of them; but onely touch ſuperficially ſome of their chiefest, ſeleſted out of that innumerable varietie, whereby I may maniſeſt in what *rankes*, and vnder what *heads*, each peculiar thing muſt be beſtowed, according to their *ſeueral kinds*, and ſo redeeme them from all former confuſed mixtur.

Of things *Naturall*, ſome are { *Formall,*
 Materiall.

The *Formall Nature* is moſt ſimple and pure, and conſiſteth of the proprietie *Formall* na- of its *owne forme*, without any body at all: of which ſort are *Spirits*, which (ac- tures. cording to *Scribonius*) are *Effentia formata, rationales & immortales*. *Effences* per- fectly formed, reaſonable, and immortal: I ſay, perfectly formed, to diſtinguiſh them from the *Soules* of men, whoſe forming is not perfect in it ſelfe, but is for the informing and perfecting of the *Body* and the whole *Man*.

Amongſt ſuch *Formes* are numbred { *Angels,*
 Cherubims.

Angels (in the opinion of moſt men) are *incorporeall Effences* of a *ſpiritual* Etymologie *Nature*, void of all *materiall ſubſtance*. *Angelus* in Latine is the ſame that *Nun-* of the word *Angell*. *tius* is, that is to ſay, a *Messenger*; and the ſame is a name of Office, and not of *Nature*, as *S. Auguſtine* noteth vpon *Pſalm. 104.* ſaying, *Quæſtis nomen huius natura? Spiritus eſt. Quæſtis officium? Angelus eſt. Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger. The like may we finde (ſaith he) in man: Nomen natura Homo, offici* Miles: nomen natura

Ministers
God, mis-
sengers.

natura Vir, officij Prator: To be a Man, is a name of nature; to be a Souldier or Prator is a name of office. Angels are Messengers, by whom God hath manifested his will and power to his *Elect in Christ Iesus*: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is Euangelium, the good Angelicall Message of life eternall with the Angels in Heauen. And albeit those heauenlie Spirits bee in their selfe nature void of all corporall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the seruice that God had inioined them. Such bodies had the three Angels that appeared to Abraham, Gen. 18. Such bodies also had the two Angels that came vnto Lot, Gen. 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly, to whom they were sent, and the better performe the charge inioined them, in so much as they did vnfindeley eat and drinke, as Zanchius noteth; whereby they did the better conceale their proper nature, vntill such time as they should make knowne vnto men what they were indeed. Hereupon it seemeth the Ancients of forepassed ages haue vsurped the bearing of Angels in Coat-armours, according to those bodily shapes and habits wherein they appeared vnto men, as in example.

Assumed
bodies.

Angell vo-
lanti.



The Field is Jupiter, an Angell volant in Bend, pointing to the Heauens with his right hand, and with his left to the Earth; habited in a Roabe close girt, Sol: being an Escrolle issuing from his mouth, containing these foure Letters, G.I.E.D. These Letters doe signify the words vttered by the multitude of heauenlie Souldiers, that did accompanie the Angell which brought vnto the Shepheards the most iofull tidings of the birth of our blessed Saniour Iesus Christ, praifing God, and saying, *Gloria in excelsis Deo, & in terra pax: Glory to God on high, and in earth peace.* This Coat may well besecme any Ambassadour, or bringer of happie newes, especially such as first plant Religion in any country; in which respect this our nation hath been more glorious both in preferring and propagating the puritie of Religion, then any other of the World.

Angell standing.



The Field is Mars, an Angell standing direct, with his hands conioined, and eleuated vpon his breast; habited in a long Roabe close girt, Luna: his wings displayed, as prepared to flie, Sol. Amongst the Coat-armours of such as were assembled at the Councell of Constance, Anno Domini 1413. I finde this Coat, borne by the name of *Brangor de Cernisia*. Furthermore, amongst the persons there assembled, I finde that the King of Arabia bare for his Coat an Archangell, couped at the breast, the wings displayed, and insigned in the forehead with

with a Crosse. And that Gedeon Episcopus Pellicastrensis did beare an Angell issuing out of the Base of the Escoccheon, with his hands conioined, and eleuated on his breast, the wings displayed for readinesse of flight.



He beareth Luna vpon a Cheueron Saturne, three Angels kneeling, habited in long Robes close girt; with their hands conioined, and eleuated as aforesaid; and their wings displayed, Sol. This Coat is said to be borne by Maethock Krum of Wales. And indeed this forme of kneeling well fitteth the Angels, to shew their continuall adoring of their almighty Kings in whose chamber of Presence they daily wait: but that wee should kneele to them, that themselves condemne in the Apocalyps: and S. Paul expressly forbiddeth Angell-worship.

Angell kneeling.

And indeed a madnesse it is, when Christ commands vs to pray, O our Father, that any (should teach vs to pray, O my Angell. After Angels, Cherubims (whose vse in Armorie is lesse frequent) are to be handled. Of these I find two examples of seuerall bearing; the one out of Hieron. Bara, expressing the sole bearing of a Cherub; another out of Leigh, of a Cherub borne vpon an Ordinary: to which I haue thought fit to adde a Coat of name, for a more manifest proofe of their vse in Armes, as also to shew that they are borne as well with Ordinaries betweene them, as vpon Ordinaries.

Bearing of
Cherubims.



Hee beareth Iupiter, a Cherub hauing three paire of Cherub wings, whereof the uppermost and nethermost are counterlie crossed, and the middlemost displayed Luna. As to the formes of those Cherubims that couered the Arke, it is of some holden, that they had the similitude of certaine birds, such as neuer any man hath seene; but that Moses saw in his most blessed Vision such shapes vpon the Throne of God. But Ioseph. Lib. Antiq. Iudaic. 8. saith, *Hæ Cherubica effigies, quanam specie fuerint, nemo vel conijcere potest vel eloqui: Of what shape these Cherubims were, no mortall man can coniecture or utter.*



Hee beareth Luna, on a Chiefe Iupiter, a Cherub displayed, Sol. The Cherubims were pourtraicted with wings; before the place where the Israelites praied, to shew how speedily they went about the Lords businesse. Cherubim (according to Zanchius, Lib. 2. de Nominibus Angelorum) is not the name of any order of Angels, or celestiall Hierarchie, (as others would haue it) but such as may well agree with all Angels; neither doth that name alwaies signifye their nature, or ordinarie office, but for a certaine season, euen so long as they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that Cherub betokeneth the singuler number, and Cherubim the plurall number.

Cherubim
vpon an Ordinary.

The



lie Sole, but also vpon and with Ordinaries.

The Field is Sable, a Cheuron betwene three Cherubims, Or. This Coat pertaineth to the right worthy Gentleman Sir Thomas Chaloner Knight, Gouernour to the most high and mighty Prince Henry, Prince of Wales, Duke of Cornwall and Rothesay, and Earle of Chester. In our diuinity we distinguished these from Angels, because by most they are taken for a distinct order aboute ordinarie Angels, taking that name from the fulnesse or abundance of diuine and mysticall science.

SECT. III. CHAP. II.

Of natural and material things. Material defined.



FROM things naturall that are merely formall, wee come to such as are Natural and Materiall. Those are said to bee Essences Materiall, that doe consist of a Body subiect to motion and alteration; Natura materialia est essentia in corpore motui obnoxio subiectens. A Materiall nature is an Essence subsisting in a body subiect to motion.

These are { Simple,
Mist.

Simple are certaine Orbicular or round bodies, or bodily Essences, originally consisting of an unmixed matter.

Of these some are { Constant.
Inconstant.

Constant natures.

Those are said to bee Constant natures which in respect of their perfection are of most lasting continuance; such are the Caelestiall Globes and the Starres.

Spheres.

The heauenly Spheres or Globes, are { Immoveable.
Moveable.

Immoveable

The Immoveable is holden to bee that uttermost sphere that glistereth so gloriously as that it dazleth the sharpest sight of man, and is called *Caelum Empyreum*, the first Heauen: wherof wee shall bee better able to iudge and speake, when God shall bring vs thither; and yet our Starre-gazers will take vpon them to talke so confidently & particularly of those incomprehensible bodies, as if they had bene there and suruaid euery corner thereof. This caelestiall Globe (according to *Scribonius*) is the Mansion place and Palace of all the heauenly Natures; wherein the Angels and other the Blessed of God, doe

with

with endlesse ioy behold the presence of Almighty God face to face. To this place (according to the same Author) were *Enoch, Elias and Paul*, rapt vp before their deaths.

The Moveable Sphere of the Heauens is the Firmament. The Firmament is that continual-mouing Heauen which with his swift Revolution swaith all the Inferiour Orbes, and is called in Latine *Firmamentum* (according to *Scribonius*) a firmat², that is, of the stability therof, meaning (as I conceiue) either the durable subsisting of it, or else the unmoveableness of the two Poles, Arctike and Antarctike: otherwise, one selfe thing cannot be said to bee moveable and constant, but in a diuers respect; even as an Iron wheele in a Clocke, though still in motion, yet both in respect of the metalline solidity, and of the sure fastning to the Axell, it may be said to be Firme and Immoveable. If any man beare a representation of the Heauens in his Coat-armour, whether the same haue the likeness of a Solide or Armill Sphere, they must be reduced to this head: of this kinde did the famous *Archimede* chooſe for his Deuise, who before his death, commanded that a Sphere should be ingrauen on his Sepulchre. And such a bearing is honourable for any great professor of Astronomy, not such wileſe wizards and fortunetellers as usually deceaue the world with their idle predictions, but those noble spirits, whose Eglesies search out the true natures, reuolutious, and properties of those Supernall Essences.

The regardfull consideration of the Heauens and the Ornaments thereof, together with their certaine and orderly motions, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earthly objects (whereon we visually doat) to the admiration of his vnſpeakeable power, and loue of his incomprehensible goodnesse, who made such a wonderfull Architecture; first, to serue for our vie in this life, and afterward, to be our blessed Palace and Mansion in a better life. For though all creatures demonstrate the wisdom of their wonderfull workmaster, yet the Heauens especially declare his glory, and the Firmament his handy worke: which made the godly King *Danid*, to rise out of his Bed in the night, to behold the Heauens, and thereby to call to minde the perversity of Man, which neuer keeps the course that God prescribeth, whereas those bodies though void of sense, yet from their first creation neuer faulted in their endlesse iourneies.

A Starre (which is next to be considered after the Heauens) is a permanent and constant Essence, and the more condensat or compacted part of the Sphere, wherein it is fixed, for the illuminating of inferiour bodies: for albeit it be an vſual distinction, that of Starres some are fixed, and some are Planetary Fixed, or wandering, yet they are indeede all fixed alike, and settled in one certaine part of the Sphere, but in respect of our eie, and in reference of their motions one to another, they haue a diuers aspect, and so haue gotten a diuers name. It is holden that the fixed Starres are discerned by their sparkling or twinkling, by reason that our sight being bound as it were by the forcibleness of their resplendent raies, our eies doe become wauering and trembling in beholding them; and for this cause ought all Starres to be made with their raies or points waned, as in example.

Mouable. Firmament.

Hee

Starr of six
points.



He beareth *Sable*, a *Starr Argent*, by the name of *Ingleby*. If this *Starr* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury Field*, the proper colour of the *Heauens*, wherein *Starrs* haue their naturall manfion. For a *Starr*, saith *Farnesius*, is a *Mysticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertaine; for like as *Starrs* are called in *Latine Stelle*, a *stando*, because they be euermore fixed in the *Firmament*: so there is nothing

more constant or of more perpetuity then *God*, whose sacred will is the Regular direction of all things whatsoever; and therefore may it bee said not vntruly that they signifie *God and Religion*, or otherwise some eminent quality shining about the ruder sort of men, as a *Starr*, in the obscurity of the *night*. As to the number of points whereof a *Starr* consisteth, we must obserue, they must neuer be fewer then sixe; but when the same is formed of more, then must you in *blazoning* of them expresse their certaine number: for sometimes you shal finde a *Starr* formed of *sixteene points*, as in this next example shal appeare.

Note.

Starr of six-
teene points.



He beareth *Argent*, a *Starr of sixteene points Gules*, by the name of *Delahay*. The excellency of the *Starrs* is highly commended, *Eccles. 43. 9.* where speaking of the glorious beauty of their order and constellations, it is said, That it is a *Campe* pitched on *hie*, shining in the *Firmament of Heauen*. The beauty of the *Heauens* are the glorious *Starrs* and the Ornament that shine in the high places of the *Lord*. By the commandement of the *Holy one* they continue in their order, and faile not in their watch. And the particular *Starrs* (saith *Dauid*) *God*

callesth by their names; as likewise doth *pauent Job* remember the titles of seuerall constellations.

Piercing
what.

Starrs are sometimes found *pierced*, and otherwhiles *charged*: for the difference of which two formes of bearing, you haue had a *Rule* formerly deliuered. Moreouer, it is a *Rule* infallible, that the *piercing* of *Starrs* must be euermore round; for the *piercing square*, and *Lozenge-waies*, are repugnant to the nature of *Starrs*. Here I will giue you a generall obseruation, touching the Bearing of *Ordinaries* and *Common-charges* together:

That in the mixt bearing of *Ordinaries* and *common Charges* together, all *common Charges* may bee and are borne

In, vpon,
or with

Chiefe
Pale
Bend
Fesse
Cheueron
Barre
Gyronne
Croffe
Saltire
Orle

Or one common Charge
in, vpon, or which an-
other.

This

This *Generall Rule* I haue thought good to set downe in this place, heere being my first entrance into the handling of *common Charges*; and where their mixt bearing with *Ordinaries* is first mentioned, to the end that the same may serue as the *Sterne* of a *Ship* to direct your vnderstanding touching such interposed bearing of any of the *common Charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of vnprofitable examples, tending to one and the same end. This forme of Bearing shal you find dispersedly, yet not confusedly, exemplified in this worke, that will giue approbation to the generality of this note, which doth not warrant this forme of bearing alone in these, but also generally in all other *Coat-armours* of like kinde. Of these seuerall formes of bearing, I haue chosen some particular examples, as in these next *Escutcheons*, and other shal follow in their proper places.

The vse of
the general
rule.



Hee beareth *Sable*, a *Starr of eight points, Or*, betweene two *Flaunches, Ermyne*, by the name of *Sir Henry Hobart*, his Maiesties *Attorney generall*. *Starrs* are numbred amongst the *Host of heauen*; For that it pleaseth *God* sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them then by huge great *Armies*. As may be seen *Starrs* why called *Gods Army*. *Judg. 5.* where it is said, *They fought from heauen, euen the Starrs in their courses fought against Sisera*. And so likewise at other times did they fight for the defence

of the godly, as they did for *Iosuah*, when the *Sunne* stood still till he had gotten the *victory*. As touching the Colour of *Starrs*, I hold it sufficient to name them onely, when they be borne properly and in their naturall colour, which is *Or*; but if they be of any other colour, then must the same be named.



He beareth *Ermyne* on a *Chiefe Indented, Gules*, three *Indented Stars* by the name of *Escourte*. When you find any ordinary charged vpon (the *Field* hauing no other charge, as in this example) you must reckon their charging to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly honoured. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is charged, so shal you find the *Bend, Cheueron, Fesse, Saltire, Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as before we obserued and hereafter shal appeare.

Ordinaries
when, & why
called Ho-
nourable.



Hee beareth *Gules*, three *Starrs*, a *Canton Ermyne*, by the name of *Leuerton*. Heere I doe name three *Starrs*, as if the *Canton* were away, as well to the end that the manner of their position may be perfectly vnderstood by such *blazon*, as also to shew that the *Canton* doth not rebate the *Starr* in the *Dexter point*, but onely doth surmount the same.

A Canton.
Why blazo-
ned three
Starrs.

M

Hee

Escutcheon
within an
Orle.



He beareth *Gules an Escutcheon Argent*, between eight *Stars in Orle*. This *Coat* is borne by Sir *Iohn Chamberlen* of *Presbury* in the *County of Glouc. Knight*. These *Stars* are said to be borne in *Orle* or *Orle-waies*; but they cannot be properly said to be an *Orle of Stars*, because they have no *connexion* to fasten them together, but are borne severally and apart one from another.

Pole Arcticke
& Antarctic.

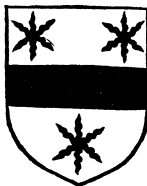


The *Field* is *Diamond*, a *Fesse* between the two *Pole-Stars*, *Arcticke* and *Antarcticke*, *Pearle*. Such was the worth of this most *generous* and *renowned Knight* Sir *Frances Drake* sometime of *Plimmouth*, as that his *merits* doe require that his *Coat-armour* should be expressed in that selected manner of *Blazoning*, that is fitting to *noble personages*, in respect of his noble courage and high attempts atchieued, whereby hee merited to be reckoned the honour of our *Nation* and of *Naval* profession, inasmuch as hee cutting thorow the *Magelannike Straits*, *Anno Dom.* 1577. within the compasse of three yeeres he encompassed the whole world; whereof his *Ship* laid vp in a *Dock* neere *Detford*, will long time remaine as a most worthy monument. Of these his travels a *Poet* hath thus sung:

*Drake pererrati nouit quem terminus orbis,
Quemq; semel Mundi uidit iterq; Polus.
Si taceant homines, facient te Sydera notum,
Sol nescit comitis non memor esse sui.*

*The worlds surraied boundes, braue Drake on thee did gaze,
Both North and Southerne Poles, haue seene thy manly face.
If thanklesse men conceale, thy praise the Stars will blaze,
The Sunne his fellow-travellers worth will duly grace.*

A Fesse be-
tweene
Stars.



Ordinaries
called most
worthy par-
titions.

tion interposed.

Thus I haue giuen you a taste of the *Particular* and *Variable* manner of *be-aring* of *Ordinaries* commixt with *common Charges*, according to the *Generall rule* formerly giuen. As for example, that *common Charges* are borne with *Ordinaries*, you may see in the *first* and *third* of these *Escutcheons*: that they be borne

upon

upon *Ordinaries*, it is manifest by the *second Escutcheon*: that they are parted by *Ordinaries* interposed betweene them, it appeareth by these *last Escutcheons*: that they are borne in forme of *Ordinaries*, or *Ordinarie-waies*, it is cleere by the *fourth Escutcheon*. Note, that albeit I haue heere let downe but one example of each of these particular *formes of bearing*, yet must you hold that in euerie of these *seuerall* sorts there are diuers other particular kindes of composition of *Coat-armours*, as shall appeare heereafter at large vnto the diligent obseruer. Furthermore, whereas I haue giuen onely two examples of *Common Charges* borne with *Ordinaries*, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *Common Charges borne Ordinarie-waies*, or in forme of *Ordinaries*; you must vnderstand by the first fort, all *common Charges* whatsoeuer borne with a *Pale*, *Bend*, *Fesse*, *Cheueron*, or any other of the *Ordinaries* before named in any sort: by the second, all sorts of *Ordinaries charged upon* with any kinde of *common Charge*: by the third, an *interposition* of whatsoever sort of *Ordinary* betweene *common Charges*: lastly, by the fourth, you must vnderstand all sorts of *common Charges* borne in forme, or after the manner of a *Crosse*, *Saltaire*, *Pale*, *Bend*, *Fesse*, or of any other of the said *Ordinaries*. These haue I heere handled briefly, because I must of necessitie deale more copiously in each particular of them in places better fitting thereunto.

Note.

Note.

SECT. III. CHAP. III.



Hus farre of such *Starres* which wee called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for as for the other *five Planets*, because their aspect is lesse to the view, therefore they cannot easilie admit a different forme from the *fixed Starres*. The

The aspect
of the planet
is lesse to the
view.

Sunne is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sunne*: and therefore as the *Sunne* goeth farther off, or neerer to her, so her light doth increase or diminish. And betweene both these and the *Starres* there is a great conformitie, in respect of their sparkling and resplendent beames, which are in appearance more euident, and in operation more effectuell, or at the least more palpably discerned in these, by reason of their neerenesse vnto vs, then of those that are from vs so farre remote. But heerein they are vnlike, that the beautifull and blazing brightnesse of these is often times subiect to the passion of darkning or *Eclipsing*. Of whose glittering, eclipsing, and variety of formes, we haue in *bearing*, these and other like *Examples* following.

The bor-
rowed light
of the moone
Conformitie
of planets
with Starres.



He beareth *Azure*, a *Sunne* in his *glory*, by the name of *S. Cleere*. To expresse the *colour* of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the chiefe *glorie* and highest commendation that may be giuen to the *Sunne* doth consist in this, that he is beautified with the brightnesse of his *proper beames*, which cannot be better exprest then by the *colour Gold*, or *Gold-yellow*. But if it bee borne of any other then this, which is his *natural colour*, then must

The Sunne
in his glory.

The Sunne
shineth in his
proper light.

Etymologie
of Sol.The forcible
power of the
Sunne.Occasion of
the Sunnes
Eclipse.Secundus
the Philo-
sopher.Miraculous
Eclipse.Starrs shi-
ning diuerslyVulgar opi-
nion.

the same be expressly mentioned, as in the next *Esccheon* shall appeare. The *Sun* is called in Latine *Sol*, according to some *Authors*, vel *quia solus ex omnibus sideribus est tantus*, vel *quia quum est exortus, obscuratis alijs solus apparet*: for that only hee is so great, or for that when he is risen, he so darkneth all the rest with his splendor, as that he alone appeareth in Heauen, as a Monarch in his Kingdome. Of the glory and excellencie of the *Sunne*, it is said, *Ecclef. 42. 16. The Sunne that shineth, looketh on all things, and all the workes thereof are full of the glory of the Lord.* And againe, *Ecclef. 43. 2. The Sunne also, a marvellous Instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? Ibid. vers. 3. The Sun burneth the Mountaines three times more then he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eyes. Great is the Lord that made it, and by his Commandement he causeth it to runne hastily.* And if wee consider how many foggie mists it dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall finde that King *David* did very aptly compare it to a *Giant* (for strength) *re-freshed with wine* (for the heat) *to run his course*, for his swift motion.



He beareth *Or*, a *Sunne eclipsed*, *Sable*. If this colour were not *accidental* in respect of the *eclipse* of the *Sun*, the same should not haue bene named. The *Sunnes eclipse* is occasioned by the *Interposition* of the *Moone*, which though it bee farre lesse in quantitie, yet coming betwixt vs and the *Body* of the *Sunne*, it doth diuert the *Beames* thereof, and debarreth vs of the sight of them: euen as the *interposition* of our hand, or any other small body, before our eyes, doth debarre vs from the sight of some great *Mountain*. For to thinke

that the *Sunne* doth lose his light by the *Eclipse*, as doth a *Candle* being extinct, it proceedeth out of mere rusticke ignorance: as the like errorr is in those, who thinke the *Sunne* loseth his light, or goeth to bed every *Night*, whereas it doth only remooue it selfe from our *Horizon*, to enlighten other *Countries* situated in other parts of the world. As was well expressed by *Secundus the Philosopher*, who being demanded by *Adrian the Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner: *Sole est Celi oculus, calor is circuitus, splendor sine occasu, dici ornatus, horarum distributor: it is the Eye of Heauen, the Circuit of Heat, a shining without decay, the Daies Ornament, the Houres Distributer.* The most miraculous *Eclipse* of the *Sunne* that euer was, happened then when that *Sunne* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *Earth* was so benighted at noone day, that a *Heathen Athenian* cried out, either the world was at an end, or the *Maker* of it was suffering some great agone. The *Starrs* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuers sort: such are the *Moone*, and *Comets*, which we call *Blazing Starrs*. Neither are wee ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Starrs*, but *Meteors*: yet the vulgar opinion, and the received name and shape vied in *Heraldrie*, may warrant me for thus ranking them amongst the *Starrs*. But as touching the *Moone*, her light is meereley reflectiue, as the brightnesse of a

Looking-

Looking-glasse against the *Sunne*; and in respect that her substance is very vnequall, as in some parts of thicker substance, and in some parts thinner, therefore she is vnequally enlightened by the *Sunne-beames*, which maketh the weak *Eie*, and weaker *iudgement*, to fancie a face of a man in the *Moone*: whence wee haue gotten the fashion of representing the *Moone* with a face. But why the *Sunne* should haue the like, I wot not, vnlesse it be that he should not be offset by the *Moone* being his *Inferiour*. The most wise and prouident *God*, before the creation of his other works, did first create the *Light*, to reach man to lay the first foundation of all his actions in the light of true knowledge, thereby to direct his waies aright, and that his doings bee not reprobued as *Workes of darknesse*: especially sith *God* would not suffer the *Night* it selfe to be so wrapt in darknesse, but that the *Moone* and *Starrs* should somewhat illuminate it. And according to the diuers apparitions of the *Moone*, hath the her diuers denominations in *Heraldrie*; as her *Increment*, in her *Increas*; her *Complement*, when she is at *Full*; her *Decrement*, in her *Waning*; and her *Detri-*ment, in her *Change* and *Eclipse*. And according to these varieties, is she also diuerfly borne in *Coat-armour*, as the *Examples* following will shew.

Moones ine-
quallitie of
substance.Face of a
man in the
Moone.Diuers appa-
rition of the
Moone.

and beames of his *Soueraigne*, who is the bright *Sunne*, and fountaine of all the light of glorious Nobilitie, and may conferre the *rayes* of his grace on whom it best pleaseth him.



Hee beareth *Azure*, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her full light proper.) Heere you need not to name the colour of the *Moone*, for the reason before deliuered in the first example of the *Sun*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the weaknesse of the light, and also for distinction betwixt the blazoning of it and the *Sunne*: and therefore when we blazon by *Planets*, wee name *Gold Sol*, and *Siluer Luna*. Concerning the vse of the *Moone*, it is said, *Ecclef. 43. 6. The Moone also hath he made to appeare according to her season, that it should be a declaration of the Time, and a signe for the world.* *Ibid. 7. The Feasts are appointed by the Moone, the light thereof diminisheth vnto the end.* *Ibid. 8. The Moone is called after the name thereof, and groweth wonderfully in her changing.* The *Moone* is the *Mistresse* by which all *masse*, *mutable*, and *unconstant* things are ruled; as *Mulier*, *Mare*, *Flamina*, *Fontes*, a *Woman*, and the *Sea*, *Riuers*, and *Fountaines*:

Entry of the
Moone into
her full quar-
ter.Increment
what.Complemet
of the Moone
what.Proper co-
lour of the
Moone.Vse of the
Moone.The Moone
Mistresse of
Mutabilitie.

Fountaines : the ebbing and flowing of the *Sea* following the motions of the *Moone*.

The *Moone*
in her decre-
ment.



He beareth *Gules*, a *Moone* *Decrescant*, or in her state of *Decrement* proper. This is the *State* of the *Waning Moone*, when she declineth from her *Full*, and draweth to her last *Quarter*, which is accomplished most commonly the *seuenth* day after she hath attained the *Full*, and receiveth a *diminution* of her light, to the waisting of the one halfe thereof; and from the said *seuenth* day after her *Full*, shee diminisheth continually more and more, vntill shee become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* vnto the instant of her *Change*; and differeth from her *prime* state after the *Change*, only in this, that the first (represented by the first of these *Examples*) is turned to the *right hand* of the *Escoccheon*, and this other to the *left*: in respect of which formes, some haue wondered why *Philosophers* and *Physitians* should say, that the *Moone* is the *Ruler of Women*, sith it is the *Men* for the most part who weare this her badge and *recognisance*; though not on their *shoes*, as the *Patricians* of *Rome* vsed to doe, but in a place more conspicuous. And hitherto I haue propofed examples of her *naturall affeits*: you shall now see her *accidental forme*, as in example.

The *Moone*
in her detri-
ment.



Passiue
formes of
the *Moone*.

He beareth *Argent*, a *Moone* in her *Detriment* or *Eclips*, *Sable*: the *Moone* is *Eclipsed*, onlie at such time as shee is at her full state; and *Diametricallie* opposit vnto the *Sun*; when by *Interposition* of the *Earth* betwene them, she seemeth to our sight for the time to be deprived of her light, through the shadow of the grosse body of the earth. This is a *passiue forme* of the *Moone*; and such her *Passions* are called in *Latine*, *Labores Luna*, the *throwes* or *pangs* of the *Moone*. in former time the old *Germans* thought the *Moone* was in a *Traunce*, and vsed to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable* state of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,
Esse potest usquam, semper hodierna sequente:
Dane Cynthia imitates the Dames of our Nation;
Euery day she attires herselfe in a new fabion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* lent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vntable.

Sometimes you shall finde all these seuerall kindes of *Lights* before exprefsed, borne together in one *Escoccheon*, as in example.

He



He beareth *Azure* the *Sunne*, the *Full Moone*, and the *Sunne*, *seuen* *Starres*, *Or*, the two first in *Chiefe*, and the last *Moone* and *seuen* *Starres*. of *orbicular forme* in *Base*. It is said that this *Coat-armour* pertained to *Iohannes de Fontibus*, sixth *Bishop* of *Ely*; who had that (after a sort) in his *Escoccheon* which *Ioseph* had in his *dream*, *Gen.* 37.9. where the *Sun*, *Moone* and *eleuen* *Stars* did doe him reuerence; signifying, his *Father*, *Mother*, and *eleuen* *Brother*. For as in *Scripture*, so in *Heathenish* deuotions also, the *Sunne* and *Moone*, were accounted the *Male* and *Female*, and sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which looks towards the *Sun*, so should the *wife* study to be fairest in her *Husbands* eie. And many *wines* in their *Husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sun* is farthest from them. Howsoeuer this *Marriage* betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Maries* daies and of her *Marriage*, relateth, how when the *Sunne* went *Holinfeds Chron. in Q.* first a *wing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a *Petition* to *Iupiter* to hinder the *Nuptials*; alledging, that there then being but one *Sunne*, yet he scorched and burned all, but if hee should marry, and get other *Sunnes*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staied the match for that time, or at least, was so propitious, that no issue came of the coniunction of those *fire* *Flames*. The seuerall states of the *Moone* *increasing* and *decreasing* before handled, are now very rare in *bearings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them wee haue another new coined forme, hauing neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may bee scene in this next *Escoccheon*.



Hee beareth *Argent*, three *Cressants*, *Gules*, by the *Comets*. name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the *increasing* or *decreasing* *Moone*, but onely of this *depraued* *shape*, which *corrupt custome* hath rashly hatched, as a forme much differing from those before exemplified, if not meerey repugnant to *Nature*.

The other sort of *Starres*, that doe shine after a diuers sort, are those that we call *Comets* or *Blazing Stars*, whose *Forme* is commonly as in this next *Escoccheon* is represented.

Hee

Comets.



He beareth *Azure* a *Blazing Starre*, or *Comet* streaming in *Bend*, proper. The *Comet* is not of an *orbicular* shape, as other the *Celestiall* natures are; but doth protract his *light* in length like to a *Beard*, or rather dilate it in the middelt like a *hairy bush*, and growing thence *Taper-wise* after the manner of a *Foxe* *tail*: and it doth contract his substance or matter, from a slimy exhalation, and hath not his being from the *Creation*, neither is it numbred amongst the things *natural* mentioned in the *History* of *Genesis*, but are, *Aliquid prater naturam*; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to *prognosticate* dreadful and horrible *Euent*s of things to come: whereupon *Lucan* saith,

*Ignota obscura videntur sidera noctes,
Ardentemq; polum flammis, caeloq; volantes
Obliquas per inane faces crinemq; timendi
Sideris, & terris, minitantem Regna Cometam.*

*In sable Nights new Starres of uncouth sight,
And fearefull flames all o're the Heavens appeare,
With fiery Drakes, and Blazing-bearded-light,
Which fright the world, and Kingdomes threat with feare.*

SECT. III. CHAP. IV.

Inconstant
natures.

O much of the first *Member* of the distribution before deliuered, viz. of *Constant* Essences, which are onely those *Celestiall* creatures, which being void of this corrupt mixture which is found in all creatures *Sublunar*, haue a priuiledge by diuine appointment from the *mutability*, whereto all things vnder the *Moone* are subiect. Now come we to that other member thereof, namely, such as are *Inconstant* natures, so far forth as there is vse of them in *Armes*. *Inconstant* Natures are bodily Essences of small continuance by reason of their ignoble or base substance, such are the *four Elements*, viz. *Fire*, *Aire*, *Water*, and *Earth*.

*Fier, Winters treasure: Water, Sommers pleasure.
But the Earth and Aire, None can euer spare.*

Elements
what.

Elements are simple *Essences* of final stability, and the wombe of all mixt things (as *Scribo*. noteth) and according to some *Authors* called *Elementa ab alendo*, of nourishing: but *Saint Hierom* calleth *Elementa, quasi Elementa*, for their proportionable mixture in the composition of the bodies *sublunar*, whereby they are made fit for motion: of these *Elements* these examples next following haue a representation.

Hee



He beareth *seven* Firebrands *Flammant*, and *Scintillant*, Profitable
Proper. Some writers doe affirme that none of the *Me-* vie of Eue.
chanicall Trades were found out by men before they

had *Fire*; which being at the last obtained, and the vse thereof knowne, from thenceforth were produced all maner of *Artes* behoouefull for mans vse, and through assistance of *Fire*, they did daily put in practise some new inuention and experimentall prooffe, whereby they attained their perfection of skill. Yet if we weigh

the manifold mischieues that sometime come by *Fire*, wee might doubt, whether the good or the hurt thereby insuing be greater. For both fire and water are good seruants, but vnruely masters.



Hee beareth *Argent* a *Cheueron Sable*, betwene three flames of *Fire*, Proper. This Coate standeth in the Church of *Barkley* in the County of *Glocester* in a window on the *South* side of the same.

The *Cheueron* being (as we before haue said) a memoriall and token of building, it may seeme the *Heralds* were not well aduised to put *Flames of Fire* so neere it: but it is no inforced coniecture, to suppose that this *Coate-armour* was first giuen to him who had restored some publike edifice, which *Fire* had consumed. This next ensuing hath also a resemblance with it.

Whereupon
this Coate
was giuen.



He beareth *Argent*, a *Cheueron voided Azure*, between three flames of *Fire*, Proper, by the name of *Welles*. Many *Coate-armours* seeme to allude to the *bearers* names, but surely this is not so, this hot *Element* hauing little affinity with that watry mansion. *Fire* betokeneth zeale, Fire what it
and euery *Sacrifice* was offered with *Fire*, to shew with signifiech.
what zeale we should burne, that come to offer praiser, or praise and thanks to the Lord: the *Holy Ghost* also descended vpon the Apostles in *Fire*, to shew the feruency of them vpon whom it rested.

But as heere this painted *Fire* yeelds little heat, so doth an *Hypocrits* coloured zeale; and many now adaies might beare zeale. Hypocritical
such painted *Fire* vpon an *Escutcheon* of Pretence, for their Deuise.



He beareth *Argent*, two *Billees Raguled*, and *Trunked*, placed *Saltirewise*, the *Sinister* surmounted of the *Dexter*, *Azure*, inflamed on their tops, Proper. This is a *Dutch* Coate, and is borne by the name of *Shurflab*. Force of
Not vnfitly is the force of *counsell* shadowed vnder the *Fire* of *Prometheus*, because that as *Fire*, so *counsell* doth giue light to the darkest obscurity of things. Counsell.

N

He

A Bend be-
twene six
Fountaines.

He beareth *Diamond, abond, Topaz*, between *six Fountaines Proper*, borne by the *L. Sturton*. Their *six Fountaines* are borne in signification of *six Springs*, whereof the *Riuer of Sture* in *Wiltshire* hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spaciōsa Maria, Vada Speciosa, Fluij latī, Fontes grati*: The *spacious Seas*, the *beauteous Shallowes*, *Riuers spreading*, *Fountaines pleasing*. The *Sea* is the *Riches* of a *Kingdome*, and a faire *Riuer* is the *Riches* of a *Citie*: and therefore their *Waues* are held good *bearing* for one that hath done seruice vpon either.

A Rocke
whit.

He beareth *Or*, a *Rock Sable*, by the name of *Securades*. A *Rocke* signifieth *safety*, *refuge*, or *protection*, as *Psal. 31. Thou art my Rocke and my fortresse &c.* For he that resteth vnder the defence of the *Almighty* is like a *Castle* of *strength* situated vpon an inaccessible *Rocke*, whereto none can approach to doe hurt. I haue set this as a paterne of the earth, as being one principall parcell thereof, and withall to represent the *stability* of the earth, which *God* hath so fixed that it cannot be removed.

A Mountaine
enflamed.

The *Field* is *Or*, a *Mountaine Azure*, in flamed proper. This *Coat* pertaineth to the *Familie* of *Macklaide*, Lord of the *Isles* of *Skey* and *Lewes* in *Scotland*. Hecce you see are two *elements* borne together, the *earthly* and *fire*. *Aetna* is like this, or else this like *Aetna*, it being a *Hill* in *Sicilie*, which vncessantly casteth forth *flames* of *fire*, whereto the *enuious* man may be fitly compared, who still disgorgeth his furious *malice* against others, but it inwardly eateth out his owne *brimstone-like* bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *snow* all the yeere long, and on the other it euer burneth, like those who can breath hot and cold out of one mouth.

Fisierne
Ilands.

The *Field* is *Argent*, *fifteene Ilands*, diuersly coloured. This *Coat-armour* pertaineth to the king of *Spaine* in respect of certaine *Ilands* of that number within his *Dominions*. And amongst these examples of *earthly bearing*, I haue produced the bearing of a *Mountaine*, (a heauie bearing, but much in vse among the *Germanes*): *Hilokes* and *Turfes* might I adde, which may sooner be conceived by the vnderstanding, then delineated by my *Pencil*. Touching the *Element* of the *Aire*, I haue represented no *shape*, for to doe that were as wise an attempt, as to waigh the *winde* in a *ballance*: yet some haue expressed the boisterous motions thereof by a *mans face*, with swollen and puffed *Cheekes*

Cheekes, whence issueth as much *winde* as out of the *Witches bottles* of *Norway*, *Witches* of *Norway*, who will sell any *winde* that a *Merchant* will aske for: if they fold *wines* out of *bottles*, I should sooner beleue them, and I thinke the *Buiers* should be lesse cosoned.

SECT. III. CHAP. V.



AVING shewed by particlar examples the bearing of *simple Essences*, or (at the least) of such things as haue a mutuall participation of *qualities* with them; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Essences*, or *Natures* of *Mixt kinds*.

Natures of
mixt kind.

Such are { *Brute, or without life.*
Living.

By *Brute natures* I vnderstand all *Essences* whatsoeuer of *mixt kinde* that are *Meteors* vnmeccrely void of life. Such are *Meteors*, which are *imperfect kinds* of mixture, perfect. which by their strange apparitions doe moue their beholders to an admiration, and these are called *Corpor a sublimia*, because they are ingendred aloft in the *Corpus sublimia* *Airie Region*. The matter whereof these *Meteors* are ingendred, is a certaine attracted fume drawne vpon hie by the operation of the *Sunne* and other *Starres*.

This fume or smoke is { *Vapour.*
Exhalation.

Vapour, is a moist kinde of fume extracted chiefly out of the *water*, and *Vapour* what therefore is easily dissolued againe thereinto, and hence are *watery Meteors*. *Exhalation*, is a drier kind of fume, attracted vp from the *earth*, and is apt to be inflamed, and they are *fire Meteors*. There are also other *Meteors* formed of a mixture of both these fumes.

Fire Meteors are formes consisting of hote *Exhalations* attracted into the *Airy* *Region*, hauing a hote quality, which at length breaketh into a *Fire*. *Fire meteors* what.

And those are { *Simple.*
Mixt.

Simple fire Meteors are of diuers sorts and different formes, whereof there is *Meteors* of little vse in *Coate-armour*, except of the *falling Star*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed about in the *Aire*, and stricken backe with a *Cloude*, whereby it is forced to runne downewards in such sort, that to the ignorant a *Starre* seemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from above, and disperfed into *diuers points*, which of many is taken to be the substance of the *falling Starre* or *Mullet*. Note that such *Mullets* borne in *Coate-armour*, are most viually of *five points*; but sometimes you shall finde them borne of *six points*, as in this next *Escochen*. *Diuers bearing of Mullet.*

Mullet of
six Points.

He beareth *Ermine*, a *Mullet of six Points*, *pierced Gules*, by the name of *Haffenbull*. These kinds of *Meteors* haue an apparence of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenhab*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they bee of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets of six points*, *by old* *ex* *am* *ples*.

Of 5. Points.



Hee beareth *Azure*, *six Mullets*; *three, two, and one*, Or, by the name of *Welsh*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the *vsuall forme* of *Bearing*; but if they doe conflikt of more then *six points*, then must you specially obserue their *number*, as in the former *Escocheon*.

Noble signi-
fication of a
Mullet.

He beareth *Gules*, on a *Chiefe Argent*, *two Mullets Sable*. This *Coat* pertaineth to the right worthie and learned Knight *Sir Francis Bacon*, his *Majesties Subi-tour*. Though the *falling Starre* it selfe is but the *Embleme* of the *inconstancie* of high fortunes, and vnsture footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heauen of their high hopes; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality bestowed from above, wherby men doe shine in *Vertue*, *Learning*, and *Works of Pietie*, like bright *Starres* on the *Earth*. And these are *Stella dimissa à Cælo*, *Starres let downe from Heauen by God*; not *Stella deicæta*, *throwne downe*, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from *God* and their *Religion*; nor yet *cadentes Stella*, *falling Starres*, such as the *stroke* of *Iustice* and their owne demerit casts downe from the height of their honours.

Rule preferi-
bed by Leigh.

He beareth *Gules* on a *Crosse Argent*, *six Mullets pierced, Sable*, by the name of *Randall* of *Aylesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets*; that if the same doe conflikt of *euen points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*. But

But hee might more aptly haue applied the same in particular vnto *Mullets pierced*, in respect of their neerer resemblance of such *Rowels*, then those that are not *pierced*.



Hee beareth *Argent*, *two Barres Sable*, each charged with *three Mullets of six Points*, Or, by the name of *Hopton*. Thus haue you examples of the diuers bearing of these *simple Meteors*; to wit, the bearing of them *sole*, *unpierced*, *pierced*, some of five points, and others of six. As these are borne vpon *Ordinaries*, so shall you finde other fortified with *Ordinaries* interposed betweene them, as also often times commixt with other *Common Charges*.

So much of *simple frie Meteors*, so farre forth as there is vse of them in *Coat-armour*: Now of such *Meteors* as are of *mixt kinde*, according to the *distribution* before deliuered in the next precedent. These are *frie Meteors*, bredde of an *Exhalation* somewhat more *grosse* and *impure* then those before specified, by reason of a more thicke and slimy *vapour* whereof they bee ingendred.

Meteors of this kinde are

Thunder,

Lightning.

Thunder is an inflamed *Exhalation*, which by his powerfull force *re-* *Thunder* *what.*
keth thorow the *Clouds* violentlie, with great noife and terrour. The forcible power thereof is rather apprehended by the *eare*, then subiect to the *sight*: neuertheless, the ancient times haue deuised a certaine imaginarie forme wherby they would expresse the forcible power thereof, as also of the *lightning*.

Lightning is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*, which though it is in time after the *Thunder*, yet it is first represented to our senses, by reason that our sight is farre more subtil and apprehensiu then is our hearing. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fition conioined them both vnder one forme, after this manner.



The *Field* is *Azure*, *Iupiters Thunderbolt* in *Pale*, Or, *Thunderbolt* *Inflamed* at both ends *proper*, shafted *Salire-wise*, and winged *Fesse-waies*, *Argent*. *Cassianus* describing the *Ensignes* of sundry *Nations*, noteth this for the *Ensigne* of the *Sythyans*: and in the *Glory of Generosité* it is said, that *Tomyris Queene of Scythia* did beare the same in this manner. The *Bearing* of *Lightning* betokeneth the effecting of some waightie business with much celeritie and forcableness; because in all ages this hath bene reputed the most *quicke*, *forcible*, and *terrible* dart, wherewith the *Almightie* striketh where himselfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon interres an irreligious conclusion, saying:

*Si quoties peccent homines, sua fulmina mittat
Iupiter, ex quo tempore inermis erit:
If God should Thunder-strike still when he sinne doth see,
His shafts would soone be spent, and arme unarm'd would be.*

His inference had bene truer thus:

*If God should Thunder-strike still when he sinne doth see,
All men would soone be spent, yet God still arm'd should be.*

Meteors wa-
teric.

Hitherto of *Fierie Meteors*, now of such as be *waterie*. *Waterie Meteors* are certain cold and moist vapours, copiously attracted by the powerfull operation of the *Heauenlie bodies* into the *Aire*, and there *Transmutated* into their severall formes. Of these there are diuers sorts, whereof *Clouds* are most viallic borne in *Coat-armour*. A *Cloud* is a *Grosse vapour*, attracted into the middle *Region* of the *Aire*, and there thickned, by reason of the coldnesse of the place hauing in it store of matter apt to ingender *water*. No pencil can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kind of alteration, whereby it differeth from that it was late before: neuertheless, former times haue coined, (of these also) a *conceited forme*, as in these next *Efcocheons* may be seene.

A Cloud
what.

Coined
forme of
Clouds.

Barrie Ne-
bule.



Signification
of Clouds.

This *Coat-armour*, is *Barrie Nebule*, of eight peeces, *Topaz* and *Diamond*, and pertaineth to the *Honorable Familie* of *Charles late Earle of Devon*, and *Lord Montjoy*, Lieutenant gouernour of *Ireland*, Great Master of the *Artillerie* of *England*, Capitaine of *Portsmouth*, Knight of the most noble Order of the *Garter*, and of his Maiesties most *Honorable priuie Counsell*. The bearing of *Clouds* in *Armes* (saith *Vpton*) doth import some *Excellencie* in their *Bearer*.

In the *Clouds* hath the *Raine-Bow* his temporarie residence, and therefore next let vs cast our eies on it.

Rainebow
what.



Difficult re-
presenting
of the Raine-
bow.

A *Raine-Bow* is a diuers coloured *Arch* or *Bow*, formed in a *hollow*, *thinne*, and *unequall Cloud*, by the reflexion of the *Beames* of the *opposite Sunne*. The cause of the rare vse of the *Raine-Bow* in *Coat-armour*, perhaps may bee for that the *colours* thereof cannot bee aptly counterfeited, as witnesseth *Aristotle*, *Meteor. Lib. 3.* saying, *Soli colores Iridis non possunt fieri à Pistonibus*: whereby it seemeth of all other the hardest thing to imitate. The naturall *colours* of the *Rainebow* (according to *Scrbonius*) are *Redde*, *Greene*, *Blaw*, and *Yellow*. The *Field* hercof is *Argent* Issuant out of two *Petit Clouds* in *Fesse*, *Azure*, a *Rainebow* proper. The *Rainebow* is a token of *Gods Couenant* made with *Noah*, and in him with all people; as appeareth, *Gen. 9. 13.* *I haue set my Bow in the Clouds, and it shall be for a signe of the Couenant betweene mee and the Earth, &c.* As touching the *Beautie* of the *Rainebow*, it is said, *Eccles. 43. 11.* *Looke upon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof;*

The Raine-
bow a token
of Gods
Couenant.

thereof; it compasseth the *Heauen* about with a *circle*, and the hand of the most *High* hath bended it: *Ibid. 12.* And indeed worthily is hee so praised, who when he could haue made a *Bow* to destroy vs, rather chose to make this *Bow* to assure vs hee would not destroy vs. A noble president, to teach *Nobles* to vse their strength and their weapons rather to preserve and helpe, then to overthrow or hurt those who are vnder their power. *Farnesius* saith, that the *Rainebow* appearing in the *South*, betokeneth *Raine*; in the *West*, it foresheweth *Thunder*; and in the *East*, prognosticates faire *Weather*.

Farnesius.

SECT. III. CHAP. VI.



Hitherto haue wee prosecuted our intendment, touching things of mixt nature, which are *brute* or *linelesse*: now proceed we to the consideration of things of *Mixt Nature* hauing *life*. *Mixt Natures* that are *living*, are *corporall Essences*, endued with a *vegetable Soule*: for beere we vse this word *Soule*, as also the word *Life*, in his largest signification. A *vegetable Soule* is a facultie or power that giueth life vnto bodies.

Things li-
uing what.
Soule taken
in the largest
signification.

Whereby they doe liue }
After a sort,
Perfectly.

Such as doe liue after a sort, or lesse perfectly, are all sorts of *Metals*; which because they are supposed to grow and increase in the *Earth*, we will (for our present vse) ascribe life vnto them. *Metals* are bodies imperfectly living, and are decocted in the veins of the *Earth*.

Metals
what.

Of these some are naturally }
Liquefiable.
Not Liquefiable, or, lesse Liquefiable.

The *Liquefiable* are *Gold*, *Siluer*, *Copper*, *Tinne*, *Lead*, and other of like kind.

Liquefiable.

The not or hardly *Liquefiable* are }
Hard.
Brittle.

Not Liquefi-
able.

Those that are altogether *Hard*, are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oylie kinde* of *Earth* firmly compacted together.

Stones.

Of *Stones*, some are }
Precious.
Base.

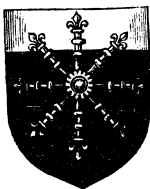
Stones precious are of that sort that we call in Latine *Gemma*; which are of *Precious* estimation either for that they are rarely to be gotten, or for some *vertue* fancied to be in them, or for that they are such as wherewith mans *Eie* is wonderfully delighted, by reason of their purenesse and beautifull transparent substance: of which kinde are the *Diamond*, *Topaz*, *Escarbuncle*, *Emerald*, *Ruby*, and such like. Of which sorts, *Twelve* of chiefeft note were appointed by *God* himselfe to be vse in the principall ornament of the *High Priest* when he appeared before the *Lord*, presenting therein the Names of the *Twelve Tribes* of *Israel*, to shew how *precious* in his sight is the *People* and *Nation* which serueth him, as himselfe prescribeth. But of all these severall kinds, the *Escarbuncle* is of most vse in *Armes*, and is borne as in these next *Efcocheons* appeareth.

Escarbuncle
of most vse
in Armes.

The

Escarbuncle
of 8 stones.

Griffey Plan-
tagenci.



The Field is Ruby, a Chiefe pearle, ouer all an Escarbuncle of eight stauces, Nowed and Floured, Topaze. This Coate-armour pertained anciently to the Earles of Anion, from whom came Geffrey Plantagenet Earle of Anion, that married Maud the Emperesse, daughter to Henry the first King of England. This Stone is called in Latine Carbunculus, which signifieth a little Cole, because it sparkleth like fire, & casteth forth as it were fire raies. There is another kind of fiery Carbuncle which Chirurgions can best handle; but one of those of the Lapidaries, is more to be desired then ten of the other.

Blount.



Passive capacity
of Minerals.

He beareth Argent, two barres Azure, ouer all an Escarbuncle, of eight raies, Gules, Nowed and Floured, Or. This Coate is cut in stone vpon the Church-porch dore of Magnotsfield in the County of Gloucester, and is borne by the name of Blount. As there is in all kinds of Minerals, a vegetable life; euen so and much more (saith Zanchius) is it iudged that Stones haue this life, yea, and that they haue a passive capacity of Sicknesse, of Age, and also of Death. Whether this be so or not, sure it is a prety deuice to aduance their estimation, with those who already too much dote on them; in so much, as it was said of the Romane Emperresse, that some of them did weare whole Kingdomes at their Eares, so now many a one hang whole Manours on their sleeves.

So much of Precious Stones: now of those which are Base, such we esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Stones base.

Flint stone.



Digionius
Earle of
Flanders.

He beareth Vert, three Flintstones, Argent, by the name of Flint. This Coate is quartered by the Right Honourable the Earle of Cumberland. The Flintstone is an ancient Embleme or token vsed by great persons. Iohannes Digionius Earle of Flanders gaue for his Deuise, Ignitabulum Silicem feriens, a Steele and a Flintstone, which well agreed with his disposition. This Earle was taken Prisoner by Baiazeth the Turke, and when he should haue bene put to the sword, a Physiognomer, much esteemed by the Turke, perswaded him to let him goe free, saying, he foresaw in him, that when hee came home, hee would set a great part of Christendome in a combustion; as indeed hee did, by reason of the murder of Lewis, brother to the French King Charles the sixth; which his murder, the Franciscane Friars did as impiously defend, by the examples of Zimri killed by Phinees, Holofernes by Iudeth, Sisera by Iael, and the Egyptian by Moses. As the like examples are still produced by the traitorous Paricides of Kings and Princes, set on worke by the Grand-Father of such holy Treasons. The said Earles sonne, Philippus Bonus, was founder of the order

Censure of a
Physiognomer.

Franciscane
Friars.

of the Golden Fleece, which hangeth at a collar made with the formes of the Steeles, said Steeles and Flintstones; which order the Kings of Spaine still vpholdeth.



He beareth Azure, three Milstones, Argent, by the name of Milneton. The Milstone representeth vnto vs the mutuall conuerse of humane Society; because Milstones are neuer occupied single, but by couples; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Heereupon our mutuall amities and assistances are termed in Latine Necesitudines Amicitie, because euery man standeth in need of some fast and assured friend, by whose counsell and

whereto re-
sembled.

advice he may be supported for the better compassing of whatsoeuer affaires of importance he shall vndertake. Of all the rare Stones before mentioned, in my iudgement men haue cause to esteeme the Milstone (though heere wee haue placed it amongst baser Stones) the most precious Stone of all others; yet I would be loath to with any Lady to weare it at her Eare.

Needfull vs-
e thereof.

So much of Metals or Minerals (for I vse the word in the largest sense) that are hard and not Liquefiable; there are other also which we reckoned to be hardly Liquefiable, in respect of their brittle nature; such are Alome, Salt, Amber, Chalke, &c. but there is no vse of them in Armes. Because in this Chapter I haue spoken of Precious stones, diuers of which are of vse in Heraldry, for Blazoning of the Coate-armours of Nobility, (as my selfe haue often occasion to doe in sundry parts of this worke) before I proceed further, I will set down those feuerall stones, as they answer to their feuerall Metals and Colours; together with the Planets also, which I vse only in the Atchievements of Kings and great Princes.

Minerals vs-
ed in the
largest sense.

Selected Formes of Bla-
zon before mentioned:

Mettall Colours.	Precious Stones.	Planets.
1 Or.	1 Topaze.	1 Sol.
2 Argent.	2 Pearle.	2 Luna.
3 Gules.	3 Ruby.	3 Mars.
4 Azure.	4 Sapphire.	4 Iupiter.
5 Sable.	5 Diamond.	5 Saturne.
6 Vert.	6 Emerald.	6 Venus.
7 Purpure.	7 Amethyst.	7 Mercury.
8 Tennè.	8 Iacynth.	8 Dragons head.
9 Sanguine.	9 Sardonyx.	9 Dragons taile.

Formes of
Blazon vsed
by the Au-
thor.

SECT. III. CHAP. VII.

Things li-
ving perfect-
ly, what.



Of much touching examples of such *Natures*, as doe *live of ter a sort* : in the next place succeed those things, which doe *live perfectly or properly* ; such *Natures* are those as have in them expresse and manifest tokens of a *living soule*.

Of this kind, some are } *Vegetable*.
 } *Sensitive*.

Vegetable
what.

Such are said to be *Vegetable* as have in them a lively power of *growing, budding, leafing, blossoming, and fructifying*, as *Trees, Plants, Hearbs, Grasses, &c.* And of these some grow on *Trunks or solide bodies, some vpon flexible Stalks*: some againe grow vpon a *single Stemme*, as commonly all *Trees* do, some vpon manifold *Stemmes*, as *Shrubs, Roses, &c.*

Trees what.

Trees, are certaine *Plants*, springing from a roote with a single *Trunke* or *Stemme* (for the most part) shooting vp in height, and dilated with *limmes, sprigges or branches*. Of these *Trees*, some are more proper to *hot Countries*, as the *Frankencense tree*, to *Arabia*, the *Balsamum, Myrbe, Mace* and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Egypt* and *Arabia*, the *Pomegranate* in *Africa, &c.* which I purposely passe ouer, and will onely giue examples of other sorts to vs better known, whether they be *Trees* fruitfull or *Barrcn*. In giuing examples whereof I purpose not to obserue any precise order, but to mingle them *pel me lone* with another, because I hold such curious sorting them, better fitting a professor of *Physicke* or some *Herbalist*, then an *Armourist* : to whom it sufficeth to shew superficially, that these, and their severall parts, are borne in *Coate-armour*, as well simply of *themselves*, as also with things of *different nature*, as in the examples following may appeare.

An Oake.



Genes. 1.24.

He beareth *Or*, on a *Mount in Base*, an *Oake* *acorned proper*, by the name of *wood*. Almighty God what time by his powerful word he did enable the Earth to fructifie, and produce Hearbs and Trees with their variable fruits said, *Let the earth bud forth according to his kind, the bud of Hearbe that seedeth seed, the fruitfull Tree which beareth fruit according to his kind, which hath seed in it selfe vpon the earth, and it was so*: whereby (saith *Zanchius*) wee are admonished that they should bee preferred and nourished in the earth vnto the time of seed for our necessarie vse, for that they profit little vntill they bee come vnto their full ripenessse. The *Oake* is of the strongest sort of *Trees*, and therefore may best challenge the first place.

Hee



He beareth *Argent* a *Pine-appletree, Fruited, Proper*, by the name of *Pine*. There is a difference betwene the production of seede of *Trees* and of *Herbes*, as well for the propagation as for the preferuacion of their severall kinds, for the *Herbs* doe produce their seed in their stalks *without fruit*, and the *Trees* do produce theirs in *their fruit*.



onely fit for burning.

He beareth *Or*, on a *Mount in Base*, a *Pear tree* fruited, *Proper*, by the name of *Pyrton*. As God for the necessary sustenance of *Man*, ordained manifold varieties of nourishment, so likewise many sorts were created not onely for mans necessitie, but also for his delight, both to *eye* and *taste* ; as too well appeared by the first woman, whose rash affection in this kind, all her *Posterity* hath since rued. But withall God teacheth vs by these dumbe instructors, that man should not be *fruitlesse*, lest hee became thereby *fuell*.

Those proposed examples are of *whole bearing* of *Trees*: Now of their parts, viz. their *Leaves, Fruits, Slips, &c.* promiscuously, as in example.



He beareth *Gules*, the *Stemme* or *Trunke* of a *Tree Eradicated*, or *Mooted* vp by the roots, as also *Couped* in *Trunk*. *Pale*, sprouting out *two branches Argent*, by the name of *Borough* alias *Stockden*, of *Borough* in *Leicester Shire*. Branches must needs wither which have neither shelter from above nor nourishment from beneath : being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither head nor foot.



He beareth *Azure*, a *Cheueron Ermine*, three *Oken Slips*, acorned proper, by the name of *Amades of Plymouth*. By the words formerly noted to be extracted out of *Gen. 1.24. Let the Earth bud forth*, &c. wee doe gather (saith *Zanchius*) a diuers manner of conferring of the severall kinds of *Herbes* and *Trees* by propagation (through the production of their *Seeds* whereby their particular sorts are preferred) the one that doe bring forth their seed in their stalks without fruit, and *Trees* doe produce their seed in their fruit:

Sterued
branches.

of our worldly estate; but the fruits of holinesse will neuer perish, and the righteous man shall be as the tree planted by the Waters of life. Other Escocheons of the same kinde enſue.

Limme of a
tree.

He beareth Gules, a Bend of the limme of a Tree Ragged and Trunked, Argent, by the name of Penrudoct. That which I spake of before touching the Bend Crenelle, fittid by art for the scaling of a Wall, the same seemeth to be heere naturally found. At the first approach of King William the Conquerour, the green boughs of trees, borne by the Souldiers, serued for an excellent Stratageme of defense; and as helpfull an instrument of offense to the enemy may this trunked tree be, when other helps are wanting to the besiegers.

Stocks.



He beareth Argent, three Stocks or Stumps of Trees Couped and Eradicated Sable, by the name of Retowre. If the toppe or boughes be cut off, yet the Root standing, there is hope of a new growth: but when the Root is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, Now is the Axe put to the Root; which should quicken vs to the bearing of good fruits, lest otherwise we meane to beare that dreadfull stroke, and the issue of that terrible combination.

Figge leaues,



will their condition be, the growth of whose Faith and Religion is in shew, and not in substance of fruitfull workes.

The



ter fruits of their industrie.



The Field is Ermine, two Barres Sable, each charged with five Elmen Leases transposed, Or, by the name of Elmen Elmes of Lifford in the County of Northampton. It is leaues, supposed that there is great loue, and a naturall Sympathie betwixt the Elme Tree and the Vine, because the Vine neuer prospereth better then when it groweth by the Elme, whereas the Elme it selfe is of all Trees the most barren. So should those who haue few good parts in themselves, yet at least cherish and support such as Nature and Art haue enabled to produce bet-

He beareth Or, three Woodbine Leases, Azure. This Coat-armour pertaineth to the Familie of Gambia in Spaine, and is yet by them borne. The Woodbine is a louing and amorous plant, which embraceth al that it growes neere vnto; but without hurting of that which it loueth: and is therein contrarie to the Iuie, (which is a Type of Lust rather then of Loue) for it hurteth that which it most embraceth. Sometimes you shall finde Leases of sundry sorts of Trees borne Ordinarie-waies, as in example in part may be sene.

Hee beareth Argent, three Woodbine Leases Fend-waies proper, by the name of Theme. These Leases are all one with those in the last precedent Escoccheon in shape, but different from them in the manner of their position, in that those are borne naturally, and these transposed. Otherwhiles they are borne in forme of other Ordinaries, as by example shall heereafter be made plaine. Moreouer, you shall find them sometimes borne with Ordinaries betweene them, as in this next Escoccheon.

Hee beareth Or, a Cheron Gules, betweene three Nettle Leases Proper, by the name of Malherbe Denon. The Nettle is of so touchie and froward a nature, that no man may meddle with it, as many testy-natured men are. One writes, that a little Girl being stung by a Nettle in her fathers Garden, complained to him, that there was such a curst Herbe in his Garden, as that it was worse then a Dogge, for it would bite them of their owne house. Her father answered her, that it was the nature of it to be impartiall, and friend or foe

were all alike to it. Yet this proprietie it hath, that the harder you presse it, the lesse it will sting.

Hee

Holly leaues.



Hee beareth *Argent*, three *Holly Leaues proper*, by the name of *inwine*. Note, that when *Leaues* are born after this manner, viz. *Pendant*, that is to say, their points downward, it sufficeth onely to name them, because they grow so naturally vpon the tree; but if they be otherwise borne, you shall expresse the manner thereof, as in the second example of *Leaues*, and this following appeareth.

Borne Barrewaies.



He beareth *Argent*, three *Hollie-leaues, Barre waies*, their stalkes toward the *Dexter parte* of the *Escutcheon, Proper*, by the name of *Arnest, Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning the Temples and Sacred places*; especiallie at the most solemne time of our *Sauours Natuiitie*, and thence to haue taken that *Holienname*. There is a kinde of *Holly*, that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *Charity*

(the daughter of true holinesse) is gentle, and hurteth not, but rather suffreth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



The field is *Argent*, a *Pomegranat*, in *Pale, slipped Proper*. These *Armes* do pertaine to the *Citie and Countrey of Granata*, within the dominions of the *King of Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the iuice thereof is reckened to haue a verie foueraigne vertue.

Peares.



He beareth *Azure*, three *Peares Or*, by the name of *Stakeley, Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made of the *Apple* to destruction of man, so did the *Diuels Impes* vse the *Pear* to a wicked end, when the *Monkes of Swinsted* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Cuppe of Ale*.



He beareth *Gules*, a *Cheueron Ermine*, betweene *three Pine Apples, Or*, by the name of *Pine*. The *pine tree* was in much request in ancient times, for adorning of *walkes* about manlion houles; according to that of the *Poet*:

Fraxinus in syluis pulcherrima, Pinus in hortis,
Populus in fluuijs, Abies in montibus albis:
The Aspin Woods makes fairest she w,
The Pine in Orchards nie:
By Riues best is Poplars bew,
The Firre on Mountaines he.



He beareth *Or*, three *Mulberries*, vpon there *Stems* *Three Mulberries*. This *Fruit* hath a *Purple blushing colour*, in the one resembling the *Iudges attire* who attempted *Susanna*, in the other that hue of their face which should haue beene in them, if they had beene so gracious to blush at their fault, as they were hasty to commit it. A greater sinne in them then others, because they were to punish others for the like offences: but it is no rare thing to see the great offenders hang the little.



Hee beareth *Azure*, a *Barre Argent*, three *Apples transposed in Base, Or*, by the name of *Harlewin, Apple called Deuon*. An *Apple* is called in *Latine pomum*, which is a generall word for all sorts of eatable fruits, inasmuch as *Plin. lib. 15. cap. 22.* comprehendeth *Nuts* also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue *Apples* to continue longer vpon the *Trees* then their accustomed season of ripening, we may effect the same by wreathing of the bowes and plating them together one in another: as *Farnesius* noteth, saying, *Præter naturæ tempus, ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus*: whereof he yeeldeth this reason, that by meanes of such wreathing and plating, the humor is more slowly concocted or digested, so that they cannot ripen with that maturity, as those which are not hindered of their natural passage and action. Hereby we may learne, that *Art* worketh forcibly in things meerely vegetable: how much more effectfull and powerfull is education (which is reckened a second nature) in forming and reforming the conditions and inclinations of men?

Slow ripening how procured.

Force of Art.

SECT. III. CHAP. VIII.

Plants growing on a manifold stalk.



HERTO of *Plants* growing vpon a simple body or *Stemme* with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as *Flowers*, *Herbs*, and such like, as in example.

Sole bearing of a Rose.



A Rose vpon a Canton.



Whereunto resembled.

He beareth *Ermine*, a *Rose Gules*, *Barbed and Seeded*, *Gules*, by the name of *Benerley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefest estimation, as appeareth in *Scholijs Epist. St. Hieron. de vit. Hilar.* where it is said, *Rosis apud Priscos prima gloria fuit inter flores*. Heere I doe blazon this *Rose*, *Gules*, because the word *Proper* fitteth not this flowre: for if I should blazon it a *Rose proper*, it could not bee vnderstood of what color the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for the more certainty I haue blazoned it *Gules*.

He beareth *Argent*, on a *Canton*, *Gules*, a *Rose Or*, *Barbed Proper*, by the name of *Bradstone* of *Winterborne* in the *County of Gloucester*. This beautifull and fragrant flowre doth liuely represent vnto vs the momentary and fickle state of mans life, the frailty and inconstancy wherof is such, as that we are no sooner borne into the world, but presently we beginne to leaue it; and as the delectable beauty and redolent smell of this pleasant flowre doth suddenly fade and perish: euen so mans life, his beauty, his strength and wordly estate, are so weake so mutable, and so momentary, as that oftentimes in the same day wherein hee flourisheth in his chiefest iollity, his beauty consumeth, his body decaeth, and his vitall breath depareth, and thus he leaueth his life as if he had neuer bene. Of this suddenn fading of the *Rose* a certaine *Poet* writeth in this manner:

*Mirabar celerem fugitiua at aterapinam,
Et dum nascuntur consensisse Rosas,
Quam longa una dies, atas tam longa Rosarum,
Quas pubescentes iuincta senect'a premit.
As fades the blushing Rose, so speedes
our flowry youth away:
It growes, it blowes, it spreads, it sheds
her beauty in one day.*

Fruit bearing plants of a manifold stalk.

Of such *Plants* that grow vpon a manifold body or stalk, there are some other sorts that doe beare fruits, as in part may by this next example appeare.

Hee



Hee beareth *Argent*, a *Cheueron Gules*, betweene *Heurt berries*, three *Heurts Proper*, by the name of *Baskerville*, in the *County of Hereford*. These (saith *Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he likeneth these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a *stripe*; whereas they are indeede a kind of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing vpon a *manifold stalk*, about a foot high, and are found most commonly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurtle-berries*. They haue their time when *Straw-berries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

SECT. III. CHAP. IX.



HVS much of *Vegetables*, growing either on a *single* or *manifold* *Stemme* or *Body*. Now of such as grow vpon a *bending* *Stalke*, such are *Herbs* of all sorts. And of these some are *Nutritiue*, others lesse *Nutritiue*; the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like. Such as doe produce *Graine*, are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsuall in *Coat-armour* as are *Graine*. accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.



He beareth *Azure*, *Issuant out of a Mount*, in *Base*, *three Wheate stalkes*, *Bladed and Eared*, all *Proper*. This is a *Venetian* *Coate-armour*, and pertaineth to the *Family of Garzoni*. And heere wee see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the *chiefe of precious stones*, so may we iustlie giue precedence to this *Plant* about all other in the *world*; no one kind of food being so necessary for preservation of mans life as this; which therefore the *Scripture* calles it the *staffe of bread*, because it vp-holds the very being of mankind; for which cause, as the *Heathens* accounted *Ceres* and others as *gods*, for inventing meanes to increafe *Corn*; so are those to be held *Enemies* to mankind, who soeuer through couetousnesse ouerthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corn* is, may by this be conceiued, that no *Country* is said to haue a *Famine*, so long as it hath *Corn*, though all other things be scarce: but if all other things abound, and *Corn* bee wanting, that one want bringeth both the name and the heavy punishment of a *Famine*.

P

Hee

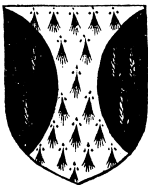
Wheate
stalks.

He beareth *Azure*, three Eares of *Ginny Wheate*, *Couped* and *Bladed Or*, by the name of *Grandorge*. This is a kind of *Graine* not much inferiour to our *Wheate* for vs, but for *multiplication*, *beauty* and *largeness*, much beyond it: and of this, most vndoubtedly true is the saying of our Sauour, that one *Graine* bringeth forth *fifty*, yea and an *hundredfold*: and such should be the increafe of *Gods graces* in vs, which are not put into vs there to die vterly, but to increafe to our owne good, and the giuers glory. *Saint Paul* makes an excellent argument heere to latisfie a very *naturall* man, touching the *Resurrection of the dead*, which is no more vnpossible, then for *dead Corne* to sprout out of the *earth*, much more flourishig, yea and more abundant th en it was cast in.

Three Rie
stalks.Amos 4.
Hag. 2.

the Prophet *Amos*, 4.9. *I haue smitten you with Blasting and Mildewe, &c.* And likewise in *Haggai* the second, the same words are vsed.

Mat. 3. 12.



These forts of *Graine*, are most vsually borne in *Coat-armour* bound vp in *sheefes*, and banded of the same *Mettall* or *Colour*; yet shall you finde their band some- times of a diuers *Mettall* or *Colour* from them, as in this next example.

A Garbe of
wheat.

The field is *Azure*, a *Garbe*, Or, *Banded Gules*. This *Coat-armour* pertaineth to the ancient Family of *Grænenor*, of *Cheffier*, whose name was anciently written *Grosse-nenor*, that is to say, *great hunter*. They beare this *Garbe* from their Ancestors, who pretended to be of confanguinity to the most ancient *Earles of Cheffier*. Alike vnto this is borne by *Holmesbed*, sauing that the band of that *Garbe* is *Vert*. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that

that the poore curseth their merclesse hearts: and such a one was *Hatto Abbot of Fulda*, who suffred *Rats* rather to eat vp his *Corne*, then he would helpe the wants of the poore: but his punishment was answerable thereunto; for the *Rats* deuoured him, though hee guarded himselfe in a *Castle* purposely built in the midst of the *Riuier Rhene*, which is there this day to be seene.

Munst. Co-
mograph.

Elizabeth of immortall memorie: a *Coat* well befitting his magnificencie and bounteous hospitalitie, wherein he hath scarce had any *Riuall* euer iince.

Cheueron
betweene
Garbs.

The *Field* is *Pearle*, a *Cheueron* betweene three *Garbs Ruby*. This *Coat-armour* pertaineth to the right honourable Lord *Edmund Baron Sheffield*, Lord President of the *Counsell* established in the *North* parts, *Lieutenant* of the *County of Yorke*, and *Knight* of the most *Noble Order* of the *Garter*. An *Escoccheon* like vnto this (but of different *Colour* and *Mettall*, viz. the *Field Sapphire*, a *Cheueron* betweene three *Garbs Topaz*) was borne by *Sir Christopher Hatton* late Lord *Chancellor of England*, *Counsellor* to that *Peerelesse Queene*

The *Field* is *Or*, on a *Fesse Azure*, three *Garbes* of *Garbs vpon* the first, by the name of *Vernon*. This is an ancient *Famille* of *Cheffier*, and descended of the worthy *Stemme* of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder *Houfe* that did beare *Or*, onely a *Fesse Azure*. And the reason of the bearing of their *Garbes* was, for that they would make known that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Cheffier*.

a Fesse.

He beareth *Azure*, a *Fesse Dauncettie* betweene six *Fesse dauncettie be- Garbes Or*, by the name of *Rayncourt*. *Leigh* calleth it a *Sheafe of Wheat*; but though it were of *Rie*, *Barley*, or *Comme*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* word signifying a *Sheafe*) telling the *Colour* or *Mettall* whereof it is. As to their sole and diuers bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

cettie be-
tweene
Garbs.

He beareth *Argent*, three *Beane Coddess* transuerse the *Escoccheon Proper* by the name of *Harbeane*. The *Beane Coddess* in ancient times amongst the *Grecians*, was of great authority, for by it they made all the *Magistrats* of their *Common-weales*, which were chosen by casting in of *Beanes* instead of giuing of *Voyces* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* about all other *Vegetables*; meaning perchance, that they should shun the bearing of any *Officers*: though others

Beane
Coddess.

giue other reasons of that his doctrine. Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weak braines; and that therefore in the time of their *flouring*, there are more *fools* then at other times: meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritive Herbes* borne in *Coat-armour*, whether they produce *Graine* in *Eare*, *Codde*, or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettice*, *Purslane*, *Leekes*, *Scallions*, &c. All which I leaue to obleruation, because I labour by all meanes to passe thorow this vast Sea of the infinite varieties of *Nature*, with what conuenient breuitie I may, because *Quod breuius est, semper delectabilius habetur*; in such things as these, *The shorter the sweeter*.

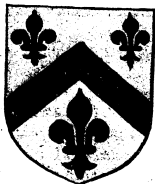
SECT. III. CHAP. X.

Herbes lesse nutritiue.



Ext after *Herbes Nutritiue* let vs take a taste of *Herbes lesse Nutritiue*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue bene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasurable vse for *erie* or *sent*: as also in respect of their beautiful *shape* and *colour*, were most commonly bestowed in making of *Crowns* and *Garlands*; of which vses they receiued their name of *Coronarie*. Amongst which, we may reckon the *Rose* before expressed, to be one of the chiefest, as also *Violets* of all sorts, *Cloue-Gilliflowers*, *Sweet Matoram*, *Rosemarie*, *White Daffodill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower de Lices* is of most esteeme, hauing bene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more *vulgar*: euen as *Purple* was in ancient times a wearing only for *Princes*, which now hath lost that *prerogative* through custom. Out of these feuerall kinds I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

Estimation of the Flower de lice.



Cheueron betweene.

He beareth *Or*, a *Cheueron* betweene three *Flowers de Lices*, *Sable*. This *Coat-armour* pertaineth to the very worshipfull *Sir Henry Fanshawe Knight*, his Maties Remembrancer of his Highnesse *Court of Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the colour of the *Rainbow*. Some of the *French* confound this with the *Lily*; as he did, who doubting the validitie of the *Salicke Law* to debarre the *Females* from the *Crowne of France*, would make it sure out of a stronger Law; because (forsooth) *Lilia non laborant, neq; nent*; the *Lilies* neither labour, nor spinne: which reason excludes as well a *Laborious Hercules* as a *Spinning Omphale*.

He



fed conditions are accompanied with the lustre of *shining vertues*.

He beareth *Sable* on a *Cheueron Engrailed*, betweene *six Crosses Pattee-Fitch Or*, three *Flower de Lices Azure*, each charged on the top with a *Plate*, by the name of *Smith of Nybley* in the County of *Gloucester*. The *Plate* is the representation of *Siluer Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* then its owne name. *Armourists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well befeeme a *Beaver*, whose sober and well composed

Cheueron charged vpon.



a *Bend* betweene, but vpon, or ouer them; forasmuch as in such *Bearing* only the halues of many of them, or some greater or lesser portion of them would appeare aswell vnder the *Bend*, as in the limits or edges of the *Escoccheon*.

Hee beareth *Sable*, a *Bend*, *Argent*, betweene *six Bend inter-Flower-delices*, *Or*, by the name of *Redmere*. This *Coat-armour*, haue I added in regard of the varietie of *Bearing* heereof from those before handled, in asmuch as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make knowne in what manner, these or other *Charges* of like *Bearing* must be placed, the same being *Borne entire*: But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*; then were it not

posed.

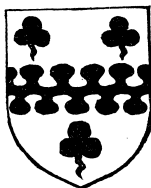
The *Field* is *Sable*, three *Lilies Slipped*, their stalkes, seeds, and blades *Argent*. These *Armes* pertain to the *College of Winchester*, founded by the renowned *Architect*, *William Wickham*, Bishop of *Winton*, who contriued those many and most curious *Castles* and other buildings of *King Edward the Third*; and besides this goodly *College of Winton*, built another magnificent *College* (called the *New College*) in the *Vniuersitie of Oxford*: two such absolute *Foundations*, as neuer any *King* of this *Land* did the like. This *Wickham*

College of Winchester.

hauing finished the *Castle of Windsor*, caused to be inscribed on the wall of the *Round Tower*, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the *King*, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the *King*, saying, that he wrote not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes he had gained his *Soueraignes* princely fauour.

He

Tref files
slipped.



The husband
mans callen-
der.

He beareth *Argent*, a *Fesse Nebule*, betweene three *Trefoiles slipped Gules*. This *Coat* pertaineth to *George Thorpe* of *Wanswell* in the *County of Gloucester*, *Esquire*, one of the honourable *Band* of his *Majesties Gentlemen Penitimers*. The *Trefoile* is accounted the *Husbandmans Almanake*, because when it shutteth in the leaves, it forgetteth *raime*; and therefore the *Fesse Nebule*, representing the *rainie Clouds*, is not vnaptly ioined with it. This *Leafe* being *grassy*, some may maruell I should reckon it amongst the *Coronaries*; but they must know, that in ancient *Romane* times, amongst other sorts of *Crownes*, the *Graminea Corona*, or *Grassie Crowne*, was of very high honour to the wearer.

Columbines
slipped.



He beareth *Argent*, a *Cheueron Sable* betweene three *Columbines slipped proper*, by the name of *Hall of Caentrie*. The *Columbine* is pleasing to the eye, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie Colour* thereof; and is holden to be very medicinable for the dissolving of impostumations or swellings in the throat.

The cinque-
foile.



Resemblance
thereof.

He beareth *Gules*, a *Cheueron* betweene *ten Cinquefoiles: foure, two, one, two, and one, Argent*. This *Coat-armour* pertaineth to the worshipfull *Family* of *Barkley* of *Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This *Coat* is of an vnusall kinde of *Blazon*, and therefore I held it the fitter to be here inserted, as a paterne for all such *Coat-armours*, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vles, and is of ancient *Bearing* in *Escocheons*. The number of the *leaves* answer to the *five senses* in a man; and hee that can conquer his affect ions, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *fiuefold Victorie* ouer a stronger *Enemy* then that *three-headed-Monster Cerberus*.

Gilliflowers
slipped.



Hee beareth *Argent*, three *Gilliflowers slipped proper*, by the name of *Iorney*. These kinde of *flowers* for beauty, varietie of *colour*, and pleasant *redolencie*, may be compared with the choicest attires of the *Garden*: yet because such daintinesse and affected adornings better befit *Ladies* and *Gentlewomen*, then *Knights* and men of *valour*, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the *Ancient Generous* made choice rather of such *Herbes* as grew in the *Fields*, as the *Cinque-foile*, *Trefoile*, &c.

He



Blew Bottles.

Phisicall
herbs.

Aromaticall.

Hee beareth *Argent* a *Cheueron*, *Gules*, betweene three *blew Bottles*, slipped proper by the name of *Bothell*. These few examples may suffice, to shew that all others of like kind (which I for breuitie sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Herbes*; from which wee will now proceed to the *Physicall*, whose chiefe and more frequent vsc, consisteth in asswaging or curing of *maladies* and *diseases*: And of these, some are *Aromaticall*, which for the most part, in respect of their familiar and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans *body*, and for that purpose are oft vied in *meates*; of which sort, are *Saffron*, *Ginger*, and such like: other are merely *Medicinall*, and such as a man (were it not for necessity) would wish rather to beare in his *Escocheon*, then in his *belly*. Examples of which kinds I willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, fruits*, and *Herbes* before mentioned, some are *Forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny*, grounds, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes*, *natures*, and *effects*, *Philosophers*, *Physitians* and *Herbalists*, doe seriously dispute; and doubtlesse they are the admirable worke of the most omnipotent God, who hath sent as many kinds of *medicines*, as of *Maladies*; that as by the one wee may see our owne wretchednesse, so by the other, we might magnifie his goodnesse towards man, on whom he hath bestowed, *Fruit for meat*, and *Leaues for Medicine*.

Of Plants,
Trees, &c.

SECT. III. CHAP. XI.



Having hitherto handled that part of our distribution which comprehendeth *things Vegetable*; proceed wee now to the other, concerning *things Sensitiue*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *Senses*, as likewise the *sensitiue Soule*, are things in themselves not visible, and therefore enstanged from *Heralds vles*; but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitiue Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the *parts contained*, or *containing*, or *sustaining*.

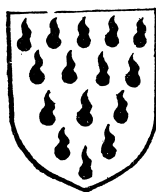
Things Sensi-
tiue.

The *Parts contained* are *Humors* and *spirits*, wherof onely the first is vied in *Coate-armours*, wherein are represented sometimes *Drops of blood*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armory* they are supposed no longer to be *contained*, but shed forth. The *Bearing* of this *Humor*, *Blood*, is vnderstood to be euermore borne *Drop-meale* (as I may so terme it) or by *Drops*. Which manner of *bearing* is in *Blazon* termed *Gutta*, of the Latine word *guttea*, which signifieth a *Drope* of any thing that is either by *Nature liquid*, or *liquefied* by *Art*. These *Drops* doe receiue a *different manner of Blazon*, according vnto their *different colour*, or diuersitie of the substance wherof they doe consist; as by examples shall appeare. Hee

Humors

Blood.

Drops of blood.



He beareth *Argent, Gutte, de Sang.* by the name of *Lemming*. These Drops are seldome borne of themselves alone, but rather vpon or with some other kind of *Charge*, either *ordinary* or *extraordinary*, or *ch diuidedly*, by meanes of the interposition of some of the lines of *Partition* hereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie Drops of Blood; wherein the life consisteth. And if the blood of those who boast of their *Generous blood* should once droppe forth

of their veines, no difference would appeare betwixt it, and the meanest mans blood; vn lesse perhaps it be in this, that vsually it is more *corrupt* and *vitiated*, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones, not to prize their blood at too hie a rate, but rather to exell others in *vertues*, since they cannot surpasse in that *humor*, which is alike in all; and if they looke into the first *originals* of both sorts, they shall finde that *Adam* was the first *Ancestor* of the *poore*, as well as of the *Mighty*, and the one of them as anciently descended as the other.

Gutte de Sang.



He beareth *Argent, Gutte de Sang.* a *Crosse, Gules*, by the name of *Fitz.* This is the most principal and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is ioined with his life: *Therefore I said vnto the children of Israel, I see shall eat the blood of no flesh, for the life of all flesh is the blood thereof, who soeuer eateth it shall be cut off.*

Gutte de Larmes.



He beareth *Argent, Gutte de Larmes*, or *de Larmetes*, a *Cheueron voided Sable*, by the name of *St. Maure*. This is that other humor before mentioned: and this *Bearing* is called *Gutta de Larmes*, *Quia ex lacrymarum guttis constant*, because they represent Drops of *Tears falling*; these *Gutta*, are alwaies vnderstood to be of *colour blew*.

In blasoning of *Coate-armours* charged with *drops*, you must euermore consider the *substance* whereof they are, and to giue them a *denomination* accordingly; so shall you not need to name their *colour* at all, forasmuch as by their *substance*, their *colours* are easily conceived: whereof I will giue you some few examples in these *Escutcheons* next following; which albeit they may seeme to be vnduely bestowed with these, yet in respect of their vniforme maner of *bearing*, to wit, by *drops* (as the former) I haue chosen rather to sort them together with these, then to bestow them confusedly vnder seuerall heads.

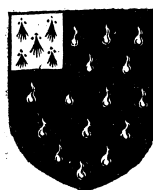
Hee



A Turnip proper.

He beareth *Sable a Turnip Proper*, a *chiefe Or, Gutte de Larmes*. This is an eatable and wholeome roote and yeeldeth great reliefe to the poore, and prospereth best in an hote sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously euen in that soile where the scorching heate of *Enny* most aboundeth. This roote differeth much in nature from that whereof it is said: *And that their should not bee among you any roote that bringeth forth Gall and Wormwood.*

Drm. 29. 18.



Gutte de Eau.

He beareth *Sable, Gutte de Eau*, a *Canton Ermine*, by the name of *Dannet*. This word *Eau* is a *French* word, and signifieth the same that *Aqua* doth in *Latine*: which is as much to say, *He beareth drops of water*: if he should blason it in *English*, the proper colour thereof is *Argent*. This had bene a worthy *Escutcheon* for a Souldier of that *Christian Legion* called *Fulminatrix*, at whose praiers in a great drouth, God powred downe raine in the sight of the *Heathen*, as *Eusebius* testifieth; and yet they were no *Fresh-water* Souldiers, but were as ready to haue embred their *Escutcheons* with *drops of blood*, as to haue thus sprinkled them with *drops of Raine*.



Gutte de Poix.

He beareth *Argent, Gutte de Poix*, a *Chiefe Nebula, Gules*, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the same that we call *Pitch* in *English*. This *Coate* serueth aptly to giue warrantize of the bearing of *Chieftes*, consisting of some of the *bunched lines* before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other the former sorts of *lines*, before expressed in the first *Section*, which I leaue to the stricke obseruation of the curious searchers of those things.



Gutte de Or.

He beareth *Argent a Crosse Ingrailed, Sable*, charged with *Gutta de Or*, by the name of *Milketfield*. These drops may be vnderstood to be drops, either *fusible* or *molten*, *S Gold*, either molten in the fire, or otherwise liquefied, whereby it may be distilled drop-meale.

Note, that if such kind of *Drops* be *Or*, then shall they bee taken as representations of *fusible* or *liquid gold*: if they be *Vert*, then shall they be taken to Note, be *Drops of oile Olive*, as hereafter shall appeare, when I shall speak of *Coate-armour*.

Q

ARMOUR

Blood what. armours, whose fields haue no *Tincture* predominating. But to returne to the *humor* of *Blood* (from which we haue vpon occasion hitherto digressed) it is infallible that there is no *Animall* or *living creature*, but hath in it, either blood or some other kind of hote humor in quality like therunto. *Animæ enim cuiusque animalis est in sanguine*, Leu. 17. And the generall received opinion is, that the life of all things doth consist, in *calido & humido*, which is the temperature of *blood*, or of that *humor* that serueth in stead of blood to nourish and preferre life.

Humors di-
uide d. These *Humors* before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them: and such *containing parts*, are either the *outmost includer* which is the *Skinne* (of which we haue already spoken in the *First Section*, where we intreated of *Furres*) or the whole *body* it selfe, with the feuerall members and parts thereof; all which because they need their supports, those we will first speake of, and so descend vnto the whole bearings and parts.

Support. Parts of support wherof we haue vse in *Armes*, are those solide substances which sustaine the body, *viz.* the *Bones*, whereby the *body* is not onely vnderpropped, but also carried from place to place, by helpe of their *ligatures* and *Sinnowes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Esgcoheons* next following.

A shin bone
furnmounted
of another.



Two shinne
bones Saltire-
waies.



He beareth *Sable*, a *Shinnebone* in *Pale*, surmounted of another, in *Crosse*, *Argent*, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* then the other doth, for they cannot be properly said to bee a *Crosse* of bones, because they be not incorporated one with another, but are diuidedly seuered by interposing the purslings.

He beareth *Sable*, two *Shinne bones* Saltirewaies, the *sinister* surmounted of the *dexter*. To this *Coate-armour* I giue the *blazon* vsed in the former for the reason before deliuered. Concerning bones, *Iesus Sprach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith, *Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children*. *Ecclef. 46. 12.* And though they seme, like the withered bones in *Ezechiels* vision, yet shall they reuiue againe by vertue and power of him, who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken*. Thus in brieue you see the vse of these parts of support.

SECT.

SECT. III. CHAP. XII.



IN following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as do present to the eie those *sensitiue* things which wee called the *Containing*, because they are the mansion, in which not onely the *blood* and *spirits*, but also the *bones* (which wee named the parts *sustaining*) are enclosed. These are *Animals* or *living creatures*, with their parts and members. An *Animal* is any substance consisting both of a *Body* fitted for diuers functions, and of a *Soule* giuing *Life*, *Sense*, and *Motion*. In the handling whereof, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the feuerall kinds of creatures are to be *marshalled* by vs, that thereby the dignitie of their *bearing* may be best conceiued; because the dignitie of those things that are *born* in *Coat-armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, heereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct* *Natures* compared one to another, or in a *comparatiue* reference of *Animals* of the same kinde, each to other.

Definition of
Animal.

This *dignitie* cannot bee better vnderstood, then by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerful *Disposer* of all things, did obserue, not onely in the creation of the *calestials*, but also of the *elementarie* parts of the *World*, with their feuerall *Ornaments*, wherein he obserued a continuall progresion from things of *lesse* perfection, to things *more perfect*. For was there not a *Chaos*, without forme and void, before it came to that admirable beautie, whereof it is said, *Let it be very good*? In the *Calestials*, the *Sunne* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, &c. were made before *sensitiue* and *living creatures*: and amongst these, the *Fishes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*: and both of them before *terrestriall creatures*; and all of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods seruice*. Moreover, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparable of more perfection.

Dignitie of
Animals how
vnderstood.

Order of
God in na-
ture.

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall dignitie* of those *creatures*, as often as they shall occur in *Armorie*. But as *Art* hath not alwaies the same *end* which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their *ends*: for *Natures* process is a *simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first euery whole *bearing* of any *Animal* shall

Diuers ends
of Art and
Nature.

Whole bearing needfull to bee first knowne.

Twofold dignitie.

shall precede, and then such *parts* and *members* thereof as vsually are borne; for so euery one that first hath seene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (hauing neuer seene the *whole*) knoweth not whereof it is a *part*.

Neither must we heere precisely esteeme the *worth* of euery *bearing* by this order of *Nature*, because *Art* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one betwixt *Animals* of diuers kinds, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other betwixt things of one kinde, as *whelpes* of one *litter*, whereof yet one may be nobler then the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy imitation, as also their particular *vices* to be eschewed, and that it is a chiefe glorie to *Gentlemen of Coat-armour*, to haue their *vertues* displayed vnder the types and formes of such things as they beare; it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the *world* that he hath the like in himselfe: for it is rather a dishonor then a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dread-nought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true *generous* mind will endeavour that for his *selfe-vertues* he may be esteemed, and not insist only vpon the fame and merits of his *Progenitours*, the praise whereof is due to them, and not to him:

*Nam Genus, & Prauos, & quae non fecimus ipsi,
Vix ea nostra voco.* —

*Great Birth, and Blond, and Ancestors high worth,
Call them not thine, but what thy selfe bring it forth.*

And now we will proceede to some particular precepts, concerning things *sensitiue* borne in *Coat-Armour*. Wherein first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense; that is, according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example: the *Fox* is full of *wit*, and withall giuen wholly to *Filching* for his pray: If then this be the *Charge* of an *Escocheon*, we must conceiue the *qualitie* represented, to be his *wit* and *cunning*, but not his *Philering* and *Stealing*, and so of all other. All *Beasts* of *Savage* and *fierce* nature, must be figured and set forth in their *Most noble* and *Fierce action*; as a *Lion Erected* bolt vpright, his *Mouth* wide open, his *clawes* extended (as if hee were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his *fiercenesse*: In this forme he is said to possesse his *Vigor* and *Courage*; and being thus formed, he is said to be *Rampant*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetentim* step by step; which forme of action (saith *Cassan*.) uttereth their *naturall disposition*, and is termed *Passant*: All sorts of placable or *Gentle-nature*, must be set forth according to the most noble and *Kindlie action* of euerie of them; as a *Horse Running* or *valting*, a *Greyhound coursing*, a *Deere Tripping*, a *Lambe going*, with a *smooth* and *calie* pace, &c. When you describe any *Beast*, you must euer preferre the *Right foot* before

Rule 1.

Rule 2.

Rule 3.

Rule 4.

Rule 5.

before the *Left*, for that euerie *Beast naturallie*, first moueth the *right foot* in his going, and then his *left*: because *Pars dextra* (saith *Aristotle*) est *principium motus*, *The right side is the beginning of motion*: and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturae*: *That is the best disposition of euery creature, which is most agreeable to Nature*. Notwithstan- Note. ding that the *Bearing* of things *properly* (whether *vegetable* or *sensitiue*) is specially commended, yet must not such peculiar commendation bee extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne *properly*: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they bee as *ancient* as the former, and their *Bearers* of *equall estate* and *dignitie*; which is not the least respect that must be holden in the esteeme of *Coat-Armour*, *Quia Arma nobilitatem sumunt a persona gestantis*: *Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to represent some other *qualitie*, which may be no lesse honourable then the *proper*. Besides, Note. it is one thing to beare a liuing creature, in *colour* or in *action* diuers from *Nature*; and another, to beare him *repugnant* or *contrarie* to *Nature*: for the former may be borne commendably, but this latter sort of *Bearing* is holden disgracefull, or rather is condemned for *false Armes*, and therefore not worthe of *Bearing*. In the *Blazoning* of things borne in their *naturall colour*, whether the same be *celestiall* or *sublunar*, it sufficeth to say, Hee beareth this *Sunne*, *Moone*, *Starre*, *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. *Proper*; without naming of any *colour*: for by *Proper* is euermore vnderstood his *naturall colour*.

As touching the *Dignitie* of things borne in *Coat-Armour*, I haue already Rule 1. shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an obseruation that seldom faileth, that sith euery particular *Empire*, *Kingdom*, and *Nation* haue their distinct *Ensignes* of their *Soueraign iurisdiction*; looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swaith the *Soueraigntie*, doth beare for his *Roiall Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chieflie esteemed with vs in England, because he is borne by his *Majestie*, for the *Roiall Ensigne* of his *Highnesse Imperiall Soueraigntie* ouer vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flower-de-lis* amongst the *Frenchmen*. *Four footed Beasts*, whether they be *Borne Proper* or *Discoloured* (that Rule 3. is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* then either *Fishes* or *Fowles* are, in regard they do containe in them more worthe and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthe *Bearing* then the Rule 4. *Females*. Some man perhaps will tax me of inconsideration, in not treading the vsuall steps of *Armourists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall Soueraigntie*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the precept of my prescript method hath tied me to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in *dignitie*. And albeit I cannot say there was any priority of time in the creation

Commendable bearing.

A cheefe respect.

Generall obseruation.

creation

Priority to be observed.

The Authors prefixed order.

creation of Beasts, because God spake the word, and it was done, he commanded, and they were created; neuertheless, in regard of discipline, there is a priority to be observed, wherein those things that doe promise vs a more easie access to the distinct knowledge and understanding of the succeeding documents, ought to haue the precedence.

The order that I prefix to my self in treating of these Beasts, shall concur with the Table of this present Section, pag. 30. as first to set downe Animals of all sorts liuing vpon the Earth: secondly, such as liue about the Earth, as Fowles: thirdly, Watery Creatures: and lastly, Man. And because of the first sorte, some are Gressible hauing feete, and some creeping or Gliding, as Serpents: we will beginne with the Gressible; and first with such Beasts as haue their feet solid or Vndiuided, or (as I may terme them) Marticulate, that is to say, without toes; then will I proceed to such as haue their Feet cleft in two, and lastly to Beasts that haue their Feet diuided into many.

SECT. III. CHAP. XIII.

Vse of demonstrations.

Bearing of beasts, of whom borrowed.



Auging deliuered diuers Rules and Obseruations concerning liuing things and their parts in Genere, I will now annex such examples as may demonstrate these feuerall sorts of bearing, so much as demonstrations giue life and light to ambiguous and doubtfull precepts, as Aristotle Ethic. 7. noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur post orationes dubitabiles: Demonstrationes are euer best, after doubtfull passages.* Of these briefly, as in the next Escocheon. The inuention of Armes wherein Beasts or their parts are borne, are borrowed (saith Sir Iohn Ferne) from the Hunnes, Hungarians, Scythians and Saxons, cruell and most fierce Nations, who therefore delighted in the Bearing of Beasts of like nature in their Armes, as Lions, Beares, Wolves, Hyenes, and such like; which fashion likewise came into these our Countries when those barbarous people ouer-ran with conquest the West part of Europe. Now to the end that the Rules and Obseruations formerly set downe, may receiue both life and warrant by precedents, I will now exemplifie them in their order. And first of whole-footed Beasts, with their Members.

Bearing of Beasts and their parts.

Honorable bearing of parts.



Pride of the Elephant.

He beareth Gules, an Elephant, passant, Argent, Tusked Or, by the name of Elphinion. Concerning these Armes that are formed of Beasts, it is to be observed, that generally, those are reputed More noble which do consist of Whole Beasts, then are those that are formed of their parts: yet sometimes the parts may bee giuen for some such speciall seruices as may be no lesse honourable then the whole bearing. The Elephant is a Beast of great Strength, but greater Wit, and greater Ambition; inso much that some haue written of them, that if you praise them, they will kill themselves with labor; and if you commend another about them, they will breake their hearts with emulation. This beast is so proud of his strength, that hee neuer bowes himselfe to any,

(neither

(neither indeed can he) and when he is once downe (as it vually is with proud great ones) hee cannot rise vp againe. It was the manner of such as vied the force of Elephants (in set battles) to prouoke them to fight by laying before them things of Scarlet or Crimson colour to make them more furious: as wee may see 1. Machab. 6. 34. And to prouoke the Elephants for to fight, they shewed them the blood of Grapes, and Mulberies. Furthermore they were placed in the strength and heart of the battle. As in the same Chapter appeareth, where it is said, And they set the beasts according to their ranges, so that by euery Elephant there stood a thousand men armed with coats of maile and Helmes of brass vpon their heades; and vnto euery Beast were ordained five hundred Horsemen of the best, Ibid. 35. Which were ready at all times where soeuer the beast was: and whithersoever the beast went, they went also and departed not from him, Ibid. 36. The hugeness and incomparable strength of this beast, may be conceived by this, that he bare thirty two fightingmen in strong Towers of wood fastened vpon his backe. As we may see expressly set downe in the same Chapter, in these words: And vpon them were strong Towers of wood that covered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him: Ibid. 37.

Elephants how prouoked to fight.

1. Mach. 6. 34.

The incomparable strength of the Elephant



smooth, as in this next example.



Hee beareth Sable on a Fesse betweene three Elephants heads, Erased Argent, as many Molets of the first, by the name Pratte. When any part is thus borne with liggers, like peeces of the flesh or skinne, depending, it is termed erasing, of the Latine word erado, to scrape or rent off, or of the French, Arrasler, of the same signification. This being the first place of such bearing, I thought good heere to obserue that this Erasing and Couping are the two common accidents of parts borne. Couping is when a part is cut off

Three Elephants heads

The Field is Purpure, the Proboscide, Truncke, or Aproboscide of an Elephant in Pale Couped, Flexed and Reflexed, after the forme of a Romane S, Or Bara pag. 147. setteth down this for the Coat of Cynus King of Scythia, where also he noteth that Idomenes King of Thessaly, the son of Deucalion did beare Gules a Proboscide of an Elephant after this manner Argent. The Elephant hath great strength in this part, and vseth it for his Hand, and all other uses of agilitie, wherein Nature hath recompensed the vnaptnesse of his legges, which other

beasts do vse to such seruices. The Roman Historians, do relate of an Elephant of a huge greatnesse caried in a shew about Rome, which (as it passed by) a little boy pried in his Proboscis, therewith beeing enraged he cast vp the child a great height, but receiued him againe on his Snout, and laid him down gently without any hurt, as if the beast had considered, that for a childish fault, a childish fright were reuenge enough.

Hee

A Fesse between three Horses.



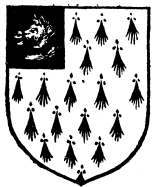
He beareth *Sable*, *A Fesse betweene three Horses passant*, *Argent* by the name of *Stampe*. A horse created boult upright, may be termed *enraged*, but his *noble action*, is expressed in a *saliant forme*. This of all beasts for mans uses, is the most *noble* and behootfull either in *Peace* or *Warre*. And sith his *service* and *rage* in the *Field* is so eminent, it may be marvelled why the *Lion* should be esteemed a more honourable *bearing*. But the reason is, because the *Horses* *service* and *strength* is principally by helpe of his *ridet*, whereas the *Lions*, is his owne : and if the *Horse* be not *mounted*, he fights *averse* turning his *heel* to his adueriary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other *wholefooted beasts*) that their *Legges* are at the first as long as ever they will be : and therefore young *foales* scratch their *Eares* with their *hinder foot*, which after they cannot doe, because their *legges* grow onely in *biguesse*, but not in *length*, *Plin. lib. 11. cap. 48.*

A Horse head couped.



He beareth *Gules* a *Horsehead, Couped Argent*, by the name of *Marshe*. The neighing of the *Horse* is token of his great courage, as appeareth, *Job 39. Hast thou given the Horse strength, or covered his Necke with neighing ?* Whole *fiercenesse* also he singularly describeth thus : *He swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha, He smelleth the battle as farre off, and the noise of the Captaines and shouting.*

A Horsehead couped on a Canton Ermine.



He beareth *Ermine* on a *Canton, Sable*, a *Horsehead, Couped Argent*, with a *Bitte* and *Raines, Gules*, by the name of *Brixston*. The vndantable *Courage* of the *Horse*, *Job* in the forecited Chapter doth pourtraie most liuely, saying : *Hast thou made him afraid as the Grasshopper ? his strong neighing is fearful. He diggeth the valley, and reioiceth in his strength, and goeth forth to meete the Harmed man. He mocketh at fear, and is not afraid, and turneth not backe from the sword. Though the Quiver rattle against him, the glittering spear and the shield. To gouernhim no lesse needfull is the Bit and Raines sometimes to hold him in, then is the Spurre to put him forward : and therefore David likens an vnruely man, to a Horse, which thou must keepe in with Bit and Bridle, lest he fall vpon thee.*

Hee



Hee beareth *Argent*, a *Fesse betweene three Asses Three Asses passant*, *Sable* by the name of *Askewe*. The *Ass* is the *passant*. liuely *Embleme* of *patience*, whom therefore our blessed Sauour (being *Patience* and *humility* it self) honored with his owne riding ; which haue made some to fancy euer since that time, that the *blacke line* on the *ridge* of all *Asses* backs, thwarted with the like ouer both the *shoulders*, is stamp on them as the *Marke* of his *Crosse* whereon he was to shew his *patience* by suffering for vs. But because men account *Patience* rather a *stupidity*, then a commendable *vertue*, therefore they haue turned the *Ass* to be an *Embleme* of *reproch* and *duinesse* : and some thinke the first custome of noting a *Cuckold* with the *fork* of two fingers (which we call *Hornes*) was an imitation of the *Asses* long *Eares*, which he seemed worthy of for his *folly*, whom a *wily woman* could make such an *Ass*. But there are many such *careed creatures* which cannot *bray*.



He beareth *Argent*, an *Asses head Erased, Sable*, by the name *Hocknell, Cheshire*. In the second of *Kings*, we read that *Benhadad* King of *Aram*, did beset the Citie of *Samaria* with his Host, and laid so strait siege thereunto, as that an *Asses* head (which as it seemeth was reckoned amongst things of least esteeme) was valued at foure score peeces of Siluer. Which perhaps gaue occasion vnto the old Prouerb : *Assini caput ne laues Nitro : Wash not an Asses head with Niter ;* which is a matter white like salt and full of holes as a *Sponge* : whereby we are admonished not to bestow our time, charge, and travell in matters of small moment : and not (as wee say in our *English proverb*) make more adoe about the *broth* then the *meat* is worth.



Hee beareth *Gules*, a *Mule passant, Argent*, by the name of *Moyle*. The generation of *Mules* seemeth to be the inuention of *Anah* the sonne of *Zibeen*. For it is said, *Genesis 36. This was Anah that found Mules in the wilderness, as hee fed his Father Zibeons Asses.* Who not contented with those kindes of beasts which God had created, found out the monstrous generation of *Mules*, betwene an *Ass* and a *Mare*. A *Mule* depicted passant, hath his chiefe grace.

R

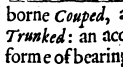
SECT.

SECT. III. CHAP. XIII.

Beasts wholefooted.



Four-footed Beasts armed with horns



A Bend with three Calves



others plaine and uniforme, without *Tines*, as in *Spitters*, a kind of *Staggers* which thereupon are called in *Latine*, *Subulones*, and that their *horns* are like to the blade of a *Shoemakers Awle*; but of all other, the *horns* of the *Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke, as hardly can be resisted.

A Bull passant



Drachmaes, which maketh of our money little more then *Eleuen pence-halfpenny*. Whereupon this *Proverbe* was grounded, *Per linguam Bos inambulatus*: The *Oxe* walketh up and downe with the tongue. Reprouing thereby the dishonesty of those *Advocates*, that (having received *bribes* of the *adversary*) doe from thenceforth seeke to pervert and poison the cause of their *Client*, either by betraying of his cause to his *Adversary*, or else by not pleading, or by *conuenus* pleading, vtterly to defeat his *Client's* right. *Ab his & similibus serua nos Domine.*

Hee



the aire, and receiue them againe, doubling their eleuation with renewed rage and strength, vntill they be vtterly confounded.



be blessed and eternized to all future Posterities.



if any other *Head* chance to be borne in this kinde.



killing (as was said of the great *Stag* at *Killingworth*) but most vnfit for flying.

R 2

Hee

He beareth *Argent*, a *Bulles Head Enrased Sable*, by the name of *Carlack*. The *Bulles Head* may signifie a man enraged with desire of reuenge, whom nothing can satisfie but the viter spoile and ruine of his aduersarie. The strength of the *Head* and the *Necke* of a *Bull* is very great, and his forehead seemeth to be made for fright, inso much as hee is of some thought to be named *Taurus*, à *toruitate*, in respect of his stern and gastly looke: his horns are strong and sharpe, wherewith hee tosseth great and weightie beasts into

Bulles head Enrased.

The *Field* is *Luna*, a *Cheron* *Mars* betweene three *Bulles heads Couped Saturne*, Armed *Sol*. This *Coat-armour* pertaineth to the *Right Noble Family* of *Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the vertuous and beautilous *Ladie Anne* daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the memorie of whose long, most prosperous, and flourishing *Gouernment*,

Cheuron betweene three Bulles heads couped.

He beareth *Gules*, a *Cheron* betweene three *Bulles Heads Argent*, Armed *Or*, by the name of *Baynham*. Some *Blazoners* (by what reason induced I know not) doe terme this kinde of *Bearing*, *Cabosbed*, being deriued of the *Spanish* word *Cabeça*, signifying a *Head*: but *Bara* a good *French* *Armourist*, holding it impertinent, vseth not this word at all; but *Blazoneth* it a *Bulles Head* only: because any *Gules* thus borne, is vnderstood to be so cut off, as no part of the *Neck* be appendant to the same; and therefore this *Blazon* will serue

Bulles heads truncked.

He beareth *Argent* on a *Mount Proper*, a *Stagge Chant*, *Gules*, by the name of *Harthill*. The *Stagge* is a goodly beast, full of state in his gate and view, and (amongst *Beasts* of *Chace*) reputed the chiefe for princely game and exercise: and after hee hath bene honoured by the pursuit of a *King* in person, thenceforward he is innobled with the name of a *Hart*. It is obserued of him, that finding himselfe fat, hee coucheth and skulketh in secret places, to avoid chasing, as knowing himselfe worth following, and worth

When called a Hart.

A Stagge
standing.

He beareth *Sable*, a *Stagge* standing, *Argent*, attired and vnguled, *Or*, by the name of *Tones* of *Monmouthshire*. The *Stagge* which erst you saw *Couchant*; you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours above others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and so the sooner to prevent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other, exceeding *speed* of foot, to flie from the danger when it approacheth.

A Stagge
tripping.

He beareth *Argent*, a *Stagge* *Tripping Proper*, *Armed* and *Vnguled*, *Or*, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpton*) betokeneth sometimes one skilfull in *Musicke*, or such a one as taketh a felicity and delight in harmonie: Also, a man that is *wise* and *politike*, and well *foreseeth* his times & opportunities: A man vnwilling to assaile the *Enemy* rashly, but rather desirous to stand on his owne *Guard* honestly, then to annoy another *wrongfully*.

A Stagge
springing.

He beareth *Vert*, a *Stagge* *Springing* forwards, *Or*, by the name of *Gillland*. *Pliny* saith, that *Hornes* are so mollified with waxe whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this device, neither can *Art* forme a fashion of more stately decency, then she hath done on the *Stagge*. All *Hornes* in a manner be *hollow*, saue that towards the pointed *tippe* they be solid and massie. Only *Deere*, both *redde* and *fallow*, haue them solid thorowout.

A Stagge in
his full
course, pro-
secuted by a
brace of
dogges.

He beareth *Azure*, a *Stagge* in his full course, *Or*, hotly prosecuted by a *Brace* of *Dogges*, *Argent*, all *Benwaies* and at *random*, by the name of *Tardeley*. Though *hornes* be assigned to the *Stagge*, *Bucke*, and other like *Beasts*, for *weapons*, both *offensive* and *defensive*, yet doe they seldome vse them to those ends; being therein like many *Gallants* well attired and *Armed*, but it is more for *show* then for *use*, when it comes to prooue. So *David* speakes of some, who carrying *bowes*, turned their *buckes*; as hauing *Armes*, but wanting *Hearts*. And it may be, the *Hart* hath his name, as *Mons à mouende*, for being *Hartlesse*: but sure it is, that all the *Armour* in the *Tower* is not enough to arme a *Dassards* heart.

He



He beareth *Vert*, a *Fesse*, betweene three *Bucks*, in full course *Or*, by the name of *Robertson*. This kind of *Three Bucks* *Deere* is called *Cervus Palmatus*, for the resemblance that his *Hornes* haue with the *Hand* and *Fingers*. This *Beast* reposeth his safetie chiefly in *Flight*, wherein he is verie swift in case of pursuit: his colour most commonlie *Sandie*, with a *Blacke* *streak* along his *Backe*; their *Sides* and *bellies* spotted with *White*, which spots they lose through age: their *Females* are more variable in colour, as being sometimes all *white*.



He beareth *Vert*, a *Cheueron* *Argent*, betweene three *Robuckes* in full course, *Or*, by the name of *Robertson*. *Three Ro-* *bucks in full* *course*. As very a *Coward* as this *Beast* is, which thus flieth with his *weapons*, yet two times there are when hee dares turne head on his foe: the one is, when it is for his life, as when hee is chased out of breath, and his strength so spent, that he cannot by flight escape: *Desperatio facit audacem*: hee is more then a *Coward* that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie, neuer to

put them to the vtmost exigent and extremitie, with whom we desire to preuaile: according to the old English prouerbe, *Compell a Coward to fight, and hee English Pro-* *uerbe*, *will kill the Diuell*: which was the cause that the *Romans* landing in this *King-* *dom*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time hee will fight to the death with his *Rinall* or hinderer of his hot desire.



He beareth *Azure*, three *Bucks* tripping *Or*, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath *Three Bucks* *tripping*. a degree and measure of all the properties of the *Stag*, but commeth farre short of his *steadinesse* and *boldnes*, (for there are degrees of courage euen amongst *Cow-* *ards*.) And *Nature* hath made his *horne* rather broad, for a *defensive* buckler, then *sharpe* as the *Stagges* for the *thrust*. Their best qualitie is, that they are *sociable*, *Sociableness* *of fallow* *Deere*. and loue to keepe together in *Heards*; which is the property of all harmelesse and peaceable creatures,

which are of comfort and courage only in company; whereas all *Beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *vnsociable* man, was either a *Saint*, or a *Diuell*.

Hee

Staggess at
gaze.Female
Deere
borne.

Arist. Top.

rare Bearing, heere next following.

Hindes
counter-
tripping.

Pim. lib. 9.

left the Females altogether disarmed : whereof Martial writeth in this manner,

Martial.

*Dente timetur aper; defendunt cornua Cervorum:
Imbellis Dama, quid nisi prada sumus?*

*The Boares Tuskes him protect; the Hart trusts to his Horne:
We harmlesse armelesse Hindes for prey are left forlorne.*

Staggess
heads cou-
ped.Anires of
Gentle-
women.

He beareth *Argent*, three *Staggess Heads, Couped Sable*, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-women's Heads*, were first found out and devised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly to behold, and doe become the *Beast* right-well: and that *Nature* bestowed *Horns* on them, more for *Ornament* then for *Assault*, appears by this; that they repose their safetie, rather in their *Speedie foot-man-shippe*, then in the strength of their *Heads*. The times of the *Staggess Head* doe increase *Yeeres*, untill he hath accomplished the full number of *Seven Yeeres*, and then decreaseth againe.

He



He beareth *Gules*, three *Bucks Heads, Couped, Or*, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the *Head* in *Coat-Armour*, is in respect of the more noble use thereof; for by it is the whole bodie governed and directed, and is called in Latine *Caput*: *Luxa caput omnes sensus*, and he that is a *Head* should beeuier to haue all his *Senses* about him, as the *Head* hath.

Three Bucks
heads cou-
ped.

He beareth *Argent*, on a *Fesse Sable*, three *Staggess heads, Erased Or*, by the name of *Bradford*. *Lacie* (in his nobilitie) saith, that the *Head* of any *Beast* borne *Erased*, as this is, is one of the best manner of *Bearings*. The *Heads* of such *horned Beasts*, were wont to be held *Sacred* to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a *horned Creature*, and *Apollo* for being a good *Bow-man*, deserved the *Horns* for his reward.

Three Stag
heads era-
sed.

He beareth *Argent*, a *Buckes Head Gules*, by the name of *Trye*. Of all the parts or members of *Beasts, Birds, trunked*, or other living things, the bearing of the *Head* (next to the whole bearing) is reckoned most honourable, for that it signifieth that the Owner of such *Coat-armour* forced not to stand to the face of his enemy.

Bucks head



He beareth *Argent*, three *Raine Deeres heads, Sable*, by the name of *Bowet*. If you should haue occasion decrees heads to make mention of the *Hornes* of any sort of *Deere*, by reason that they be of a different *Metal* or *Colour* from their bodies, you must terme them *Attired*. If (vpon like occasion) you shall speake of their *Clawes*, you must say they be *unguled*, of the Latine word *ungula*, which signifieth the *Hooft* or *Clawes* of a beast.

This

Three attires
of a Stagge.

Lianus noteth.

An Vnicorne
Seiant.

no. But the great esteeme of his *Horne* (in many places to be seene) may take away that needlesse scruple.

An Vnicorne
tripping.

He beareth *Gules* an *Vnicorne* tripping, *Argent*, Armed & unguled, *Or*, by the name of *Musfertion*. Touching the invincible nature of this beast, *Iob* saith, *Wilt thou trust him because his strength is great, and cast thy labour onto him? Wilt thou beleue him, that he will bring home thy seed, and gather it into thy barn? And his vertue is no lesse famous then his strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Inasmuch as the generall conceits, that the wild beasts of the *Wildernesse*, vse not to drinke of the *Pooles*, for feare of venomous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoever it be, this *Charge* may very wel be a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilities to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly be called *manlinesse*: and that these two should comfort together, the *Ancients* did signifie, when they made this one word, *Virtue*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Hee

This Field is *Sol*, three *Attires* of a *Stagge*, borne *Barry*, *Saturne*. This *Coate-armour* pertaineth to the renowned Family of the most *Hight*, *Puissant* and *Noble* Prince, *Fredericke* late *Duke of Wirtemberg*, and *Tec. Count* of *Mountbeliard*, *Lord of Hildesheim*, and *Knight* of the most *noble Order* of the *Garter*. These *Stagges* haue cast their *Hornes* doe skulke in secret and desolate places, because they find themselves disarmed and destitute of their former strength, which maketh them more carefull of their safety, as *ce-*

Three Vni-
cornes cur-
rent.

He beareth *Sable*, three *Vnicornes* in *pale*, *Current*, *Argent*, Armed *Or*, by the name of *Farrington*. It seemeth by a question moued by *Farnesius* that the *Vnicorne* is neuer taken alieu; and the reason being demanded, it is answered, that the *greatnesse* of his mind is such, that he chooseth rather to die then to be taken alieu: where in (saith hee) the *Vnicorne* and the *valiant minded Souldier* are alike, which both contemne death, and rather then they will be compelled to vndergoe any base *seruitude* or bondage they will lose their liues.

Three Vni-
cornes head
couped.

Hee beareth *Gules*, three *Vnicornes* heads *Couped*, *Argent*, by the name of *Shelly*. The *Vnicorne* is an *untameable* beast by nature, as may be gathered by the words of *Iob*, *cap. 39*. *Will the Vnicorne serue thee, or will he tarrie by thy Crib? 13. Canst thou bind the Vnicorne with his hand to labour in the furrow, or will hee plow the vallies after thee? After all these clown-footed Beasts, I will adde one more no way inferiour in stomack, and absolute resolution to any of the former.*

Boare well mannaged,
is a good Buckler against that cruell Enemy called
Hunger.

Hee beareth *Argent* a *Boare* passant, *Gules*, Armed, A *Boare* passant, *Or*, by the name of *Trewarthen*. The *Boare* though he wanteth *horns*, is no way defectiue in his *Armour*, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts, for that he hath both *weapons* to wound his foe, which are his *strong* and *sharpe Tuskes*, and also his *Target* to defend himselfe; for he vseth often to rub his *shoulders* and *sides* against *Trees*, thereby to harden them against the stroke of his *aduersary*; and the shield of a *Boare* well mannaged, is a good *Buckler* against that cruell *Enemy* called *Hunger*.



He beareth *Argent*, three *Boares* heads, *Couped Sable*, Armed *Or*, by the name of *Cradocke*. The *Boare* is so heads cou-
cruell and stomackfull in his fight, that hee *feareth* not ped.
all the while for rage; and against the time of any encounter he often whetteth his tusks to make the more piercing. The *Boare* hath been much honoured by being the *Crest* of an *Earle*, which seemeth to be giuen to the House of *Ver*, because *verres*, is the name of a *Boare* in *Latine*.

S

SECT.

SECT. III. CHAP. XV.

Beasts ha-
ving many
Clawes.



Therto of such beasts as we call *Animalia bifalca*, which haue their fete parted onely into two *Clawes*: the next part of our *distribution*, containeth those which are called *Multifida*, which haue many *Clawes*; of which fort, are not onely, *Lions*, *Bears*, *Wolves*, and others of fierce and rauenous kinde, that liue by *Prey*, and *spoil*: but such also as are of *timorous nature*, whose chiefeft safety consisteth rather in swiftnesse of foot, then in any other meanes, as *Foxes*, *Hares*, *Conies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer to your heedfull obseruation, certaine notes as well of *generall*, as of *particular vse*, concerning beasts of this kind; not forgetting (by the way) such *Rules* and *Observations*, as haue bene already commended to your regard, that especially, touching mixt bearing, of *Ordinaries*, and common *Charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Observations* and *Ex-amples* I hold it fit to begin with *Beasts of fierce nature*; and first, with the *Lion*, reckened the *King of Beasts*: *Dignioribus enim digniora loca sunt danda, Highest person highest place.*

Opinion of
some French
Armourists.

Some French *Armourists* are of opinion, that the *Lion* should neuer be made *Gardant*, or *full faced*, affirming that to bee proper to the *Leopard*: wherein they offer great indignity to that *royall Beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish al the *beasts of the field*; and wherein consisteth his chiefeft maiesty, and therefore may not be denied that prerogatiue. *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt.* All *Beasts* should be set forth in their most *generous action*, for therein they shew their chiefeft vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubiq; depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo uero habet unum colorem, continuum, cumpectore hispidò, cum certis iubis in cauda.* The *Leopard* is portrayed with *blacke spots*, and a *great head*, and no where *shaggy*: whereas the *Lion* is of one colour, *shaggy breasted*, with a certaine *rust of haire* in his *traine*. So that it is euident that the *Leopard* is notably distinguished both in *shape* and *colour*, and not by his full faced countenance as they dreame. Moreover, *Vpton* saith, that he had often obserued *Leopards* borne by diuers *noble men*, alwell *halfe-faced as gardant*.

Generous
Lions how
knowne.

It is obserued that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy locks* that doe couer his *necke* and *shoulders*, which are infallible tokens of his noble *courage*, especially if those his *locks*, be *crisped*, and *curled*, and *short* withall. Such *Lions* were those whereof *S. Hierome* maketh mention, *In uita Pauli Eremitæ*, saying, *Talia in animo volente, ecce duo Leones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur*: Two *Lions* came running with their *shaggy lockes* waucering about their *shoulders*. Moreover the *thicknesse* of the *Lions Mane*, is a testimony of his *generous birth*, and by the same he is distinguished from the *degenerate & Bastard* race of *Leopards*, be-
gotten

Lions shaggy
Locks.

gotten betwene the *Adulterous Lionesse* and the *Parde*, which are *naturally* deprived of this noble marke; and not onely so, but they are also bereft of that bold and inuincible *courage*, that the *generous* sort of *Lions* haue. For these respects, the degenerate brood of *Lions* are called in Latine, *Imbellis*; *Leones*, that is, *Heartlesse* or *Cowardly Lions*; whereas the true *Lion* is termed in Latine, *Generosus Leo*, *Quia generosum est quod à natura sua non degenerat*; That is *generous* which *degenerateth not from his kinde*: by which reason, a man of noble descent, and ignoble conditions, is not truly *generous*, because hee degenerateth from the vertues of his *Ancestors*.

Cowardly
Lions which.

Lions, *Bears*, *Wolves*, and other *Beasts* of rauening kinde, when they are borne Rule 1. in *Armes* feeding, you must terme them in *Blazon*, *Raping*, and tell whereon. To all *Beasts* of *prey*, *Nature* hath assigned *Teeth* and *Tallons* of crooked shape, and therewithall of great *sharpnesse*, to the end they may strongly *seize* vpon and *deuine* their *Prey*, and speedily rend and diuide the same. And therefore in *Blazoning* of *Beasts* of this kinde, you must not omit to mention their *Teeth* Rule 2. and *Tallons*, which are their only *Armour*: for by them they are distinguished from those tame and *harmlesse* *beasts*, that haue their *Teeth* knocked out, and their *Nails* pared so neere to the quicke, as that they can neither *bite* nor *scratch* with much harme. Those *Teeth* and *Tallons* are euermore in *Cont-armours* made of a different colour from the *bodies* of the *Beasts*: and therefore in *Blazoning* of *Beasts* of this kinde, when you speake of their *Teeth* or *Tallons*, you shall say they are thus or thus *Armed*. So likewise if you speake of their *Tongues*, you shall say they are thus or thus *Langued*.

The *Lion* (saith *Vpton*) passing thorow stonie places, doth *contract* his *Propertie* of *Tallons* within his flesh, and so walketh on his feet, as if hee had no *Tallons* at all, keeping them exceeding choicely, lest hee should dull and blunt their *sharpnesse*, and so become lesse able to attach and rend his *Prey*. And this *propertie* seemeth not to be peculiar to the *Lion*, but common to all *Beasts* of *Rapine*: as *Pliny* ascribeth the same *propertie* to *Leopards*, *Panthers*, and such other, as well as to the *Lion*.

Not only *Lions*, but also all other *Beasts* of rauenous kinde, (according to *Defectiue* *Bekenhawb*) doe bring forth their young in some part *defectiue*; as *Lions* doe produce their whelpes dead, *Dogges* bring them forth *blinde*, *Bears* deformed, and *shapelesse*, &c. For *Nature* would not they should attaine *perfection* in the *wombe*, in regard of the safety of their *Damme*, lest in their production they should *spoil* and rent her *wombe* by their *Teeth* and *Tallons*.

Other more particular *Rules* there are concerning the diuers kindes and peculiar *actions* of *Beasts* of *Rapine*, which shall follow in their more convenient elsewhere. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised *Rules*: *Præcepta enim quantumvis bona & con-cinna, mortua sunt nisi ipse auditor varijs exemplis ea percipiat*: Good and fit *precepts* are but dead, vnlesse *examples* giue them life. Of which opinion was *Leo* the Tenth, when he said,

Plus valent exempla quàm præcepta,
Et melius docemur uita quàm uerbo:

Examples are more forcible then Precepts,
And our liues teach more then our words.

Lion dormant Standard of the Tribe of Iudah.



He beareth *Iupiter*, a *Lion Dormant*, *Sol*. The Hebrew *Rabbies* (saith *Leigh*) writing vpon the *second of Numbers*, do assigne to the *Tribe of Iudah*, a *Lion* after this manner; alluding belike, vnto that blessing that *Jacob*, (a little before his death,) did pronounce vpon *Iudah* saying: *Hee shall lie downe and couch as a Lion; Who dares stirre him up?* Wherein one noteth, that *Jacob* seemeth to allude to that *Diminution*, which happened at such time as the more part of the *People* of that *Tribe* did fall away vnto *Ieroboam*: *Tunc enim*

When Iudah seemed to sleepe.

(saith he) *Rex Iuda similis esse capiti Leoni dormienti; neq; enim erecti in subis timorem suum late effudit, sed quodammodo accubuit in spelunca. Latuit tamen quaedam occulta virtus sub illo sopore, &c.* The *King of Iudah* was then like a *sleeping Lion*, which did not shew his rage with his erected *Shagge*; but did as it were lurke in his *Denne*, yet so as he lost not his *Strength* in this *leepe*, neither durst any the most aduenturous to rowle him. This may bee true of the *King of Iudah*; but surely the *Lion* of the *Tribe of Iuda*, doth neither *slumber nor sleepe*, though hee seemeth to *sleepe*; neither doth their *vengeance* *sleepe* who dare prouoke him. It is reported that the *Lion* sleepeth with his *Eies* open; so should *Gouernours* doe, whose *Vigilancie* should shew it selfe, when others are most at rest and secure.

Lion Couchant.



Hee beareth *Or*, a *Lion Couchant*. The *Lion* couching after this manner, must not bee deemed to haue beene *compelled* thereunto, but that hee hath so fetted himselfe of his owne accord; for it is contrarie to his *Magnanimous Nature* to *Couch* by any *chastisement*, or to be corrected in himselfe; but if a *Whelp* or some other *Beast* be *beaten or chastised* in his fight, hee thereupon *humbleth* himselfe after this manner: But as touching himselfe hee must be overcome with *Gentlenes*, and so is hee easiest wonne. *Generosus enim*

Generous minde.

animus facilius ducitur quam trahitur: The generous mind you may easily lead, then draw. So when the children of *Princes* offend, their *Pages* are whipt before them; and the *Persians*, if a *Noble man* offended, brought forth his *Garment* and beat it with wands.

Lion Sciant.



Hee beareth *Gules*, a *Lion Sciant*, *Argent*. Though this forme and gesture hath affinity with the former, yet the difference is easilie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceede from the *most quiet*, to the *most fierce gesture* and *action*.

The



three Lioncels Passant, Gardant, as hereafter shall appeare.

The *Field* is *Mars*, a *Lion Passant*, *Gardant*, *Sol*. This *Lion Passant* was the *Coat-armour* of *William Duke of Aquitaine*, and of *Guy*, oncof the *Peeres of France*, whose *Daughter* and *Heire* named *Elienor*, was married to *Henry the second King of England*: by reason of which *Match* the *Field* and *Charge* being of the same *Colour* and *Metal*, that the then *Royall Ensignes* of this *Land* were, and this *Lion* of the like *Action* that those were of; this *Lion* was vnted with those two *Lions* in one *Shield*: *Si* thence which time the *Kings of England*, haue borne

Vnion of this with the Armes of England.



He beareth *Argent*, three *Lioncels Passant Gardant* Three *Lions* in *Pale Barre-waies*, *Langued* and *Armed Gules*. This *Coat-armour* pertaineth to the worthy *Gentleman Sir John Brograne Knight*, his *Maiesties Attorney General* of the *Dutchie of Lancaster*. In the *Blazoning of Armes* consisting of more *Lions* in a *Field* than one, you must terme them *Lioncels*, (according to *Leigh*) which is as much to say, as so many *young* or *petite Lions*. The reason of this *Rule* I take to be this, that inasmuch as the *Lion* hath a *Prerogative Royall* ouer all *Beasts*, and cannot endure that any other should participate of the *Field* with him, *Quia Principes nolunt pares*, *Princes will admit no fellows*, to the impeachment of their *Soueraigntie*; therefore the bearing of diuers *Lions* in one *Field*, must be vnderstood of *Lions whelpes*, which as yet haue not the feeling of their owne *strength*, or *inbred noble courage*, nor apprehension of their ingenerated *Royall Soueraigntie* ouer all *Beasts*: But *Leones adulti participationem non admittunt solum*: *When they are of yeeres, they will know their owne worth*. Note that this *Rule* must be vnderstood with a certaine *limitation* in some particular *Cases*. *Limitation* *Quia non est Regula adeo generalis, quin admittit exceptionem in suo particulari*: of this *Rule*. For this *Rule* hath no place in *Coat-Armours* composed of any of the honou- Where this Rule faileth. rable *Ordinaries*; because by reason of the interposition of such *Ordinaries* (saith *Leigh*) euery one of them is reckoned to be of as great *dignitie* as if hee were borne diuidedly in so many *seuerall Escucheons*, and that in respect of the *Soueraigntie* of the *Ordinarie* so interposed; for which cause, they haue the title of *most worthy Partitions*. And so shall you reckon of all other *Coat-Armours* consisting of *things* so diuided. That *Lions* are borne with *Ordinaries*, is apparent by these following *Escucheons*.



Hee beareth *Gules* on a *Fesse Argent*, three *Lioncels* *Lioncels* *Passant Gardant Purpure*. These *Armes* appertaine to *Arnold Oldeforth Esquire*, *Keeper of the Hanser* of his *Maiesties High Court of Chancerie*. Such is the noble courage and magnanimitie of the *Lion*, as that in his greatest rage and furie he neuer doth tyrannize ouer those that doe prostrate themselves to his mercy; whereof a certaine *Author* thus writeth:

Parcere prostratis scit nobilis ira Leonis:
Tu quoq; fac simile, quisquis regnabis in orbe.

He

Lion Passant
parted per
Pale.



He beareth *Gules*, two *Barres Ermine*, in *Chiefe*, a *Lion Passant*, parted *per Pale*, *Or & Argent*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Escutcheon* but halfe his face, whereby he is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more confidence and resolution, but the *Gardant* with more vigilance and circumspection; which both being joined, doe make an absolute *Commander*.

Lion Saliant
how disce-
rned.



Hee beareth *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The Proper forme of a *Lion Saliant*, is when his right forefoot answereth to the *Dexter corner* of the *Escutcheon*, and his hindmost foot to the *sinister chief* point thereof. And he is termed *Saliant*, a *salendo*; because when he doth persecute his *Prey* he purfuieth the same leaping, which action hee neuer vieth when he is chased in light, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of the *Field*, but to fly,

is a reproch; and therefore of all *gestures*, I neuer find any *Lion current*.

Lion Ram-
pand how
knowne.



The *Field* is *Ruby*, A *Lion Rampand* *Pearle*. This *Coat-armour* pertaineth to that most *Honorable* Familie of the *Howards*. As touching the bearing of the *Lion* after this manner, I hold that then hee may be truly said to be *Rampand*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his foot, whereupon he standeth in a perpendicular line, and not by placing of the left foot, in the *Dexter corner* of the *Escutcheon*, as *Leigh* would haue it. As the former example sheweth the *gesture*

His gesture
in leazing.

of the *Lion* pursuing his *Prey*, so this sheweth his *gesture* in leazing on it when he hath attained it.



He beareth *Argent*, three *Lioncels Rampand*, *Gules*, a *Chiefe of the Second*, by the name of *Telwerton*. The *Lion* (saith *Farnesius*) is a lively Image of a good *Souldier*, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant *Prince Richard the Second*, surnamed *Cuer-a-lion*; whose renowned adventures, suited with all courage and politicke care, gaue him the eternal name of the *Lion-heart*.

He



Hee beareth *Or*, two *Lioncels Rampand*, *Combatant*, *Gules*, *Langued* and *Armed*, *Azure*. Notifying (saith *Leigh*) that these were two *Lions* of sundry *Regions*, which of manhood must combat, onely for government, for the *Lion* is as desirous of mastery as a courageous *Prince* is ambitious of *Honour*: which if it be in a iust title and claime is a vertue in a *King*, and no way to bee disliked: for it was a *Roiall* *Apothegme* worthy that great *King*, *Nemo me maior, nisi qui Iussior*; I acknowledge no king greater then my selfe, but he that is Iuster.

Lioncels
Rampand
Combatant.
The signifi-
cation there-
of.



He beareth *Azure*, two *Lioncels Rampand*, *Endorsed* *Or*. This *Coate* (saith *Leigh*) was borne by *Achilles* the *Grecian* at the siege of *Troy*: and *Leigh* takes it to be a combat intended between two valiant men, and they both keepe appointment and meete in the *Field*, but the *Prince* fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the *Field*; for their stout stomacks will not suffer them to goe both one way, because it is counted an iniury to hardnesse to goe first

Lioncels
Rampand
Endorsed.

Signification
of such bea-
ring.

out of the *Field*.

There are yet other formes of bearing the *Lion* then are hitherto expressed, as in these next *Escutcheons* may be seene.



The *Field* is *Mars*, a *Tricorporated Lion*, issuing out of the three corners of the *Escutcheon*, all meeting vnder one head in the *Fesse point*, *Sol*, *Langued* and *Armed* *Jupiter*. A like *Lion* did *Edmund* surnamed *Crouch-back* (Earle of *Lancaster* and brother to *King Edward* 1.) borne in *Deuice*. As appeareth by the *Seale* of the same *Edmund*; the circumference of which *Seale* containeth this inscription, *SIGILVM ED- MUNDI FILII REGIS ANGLIAE*. Onely of a *Seale*, here in it differeth from this, that where the middle-

Lion Tricor-
porated.

A like Lion
borne in
Deuice.

Inscription
Onely of a
Seale.

most of the bodies in this is borne *Rampand* and the other two descend from the corners of the *Escutcheon*; contrariwise, in the *Seale* the two lowermost are borne *Passant*, and the third descendeth from above, and are al conjoined in the Center of the said circumference. The like also was borne in *Deuice* by one of the *Ancestors* of the *Right noble* and *Honorable* the *Lord Garen*, now *Vic-chamberlaine* to the *Queenes Highnesse*. But the *Field* of this was *Tapeze*, and the *Lion Diamond*; moreover the middlemost body of this was *Rampand*, and the other two after a fort *passant*.

Another like
borne also
in Deuice.

Hee

A Rampant Lion



He beareth *Or*, a *Demy Lion Rampant, Gules*, by the name of *Mallory*. There are certaine forties of *ring* much like vnto this at the first sight, but differers from it in *bearing*, and doe not beare the forme of *blazon*, whereof good heed must be taken. *Quia diuersitas nominis denotat diuersitatem rei*, diuersitie of names doth manifest the diuersity of things: inasmuch as names are significant demonstrations of things, and expresse notes of their diuersities; in so much as if a man shall marry a woman by the name of *Elenor*, her name being *Elizabeth*, it is of some holden that such marriage is in it selfe void, in respect that she is not the woman she was taken to be.

A Lion issuant



He beareth *Azure* on a *Chiefe Or*, a *Lion Rampant, issuant Gules, Langued and Armed of the first*, by the name of *Markham*. This Lion is said to be *Issuant*, because he doth issue from out of the bottome of the *Chiefe*, and so must other things bee *blazoned*, which thus arise from the bottome thereof.

A Lion issuant

A *Lion issuant borne in Coate-armour*, is where the *Coate* is first charged with a *Chiefe* or other *Ordinary*, and after (by some occasion) some *Animal* is added thereunto, but is not subiect to the primary charge, but is borne ouer both the field and primary Charge, and is therefore called a *Lion issuant, a gerendo*, because of such bearing all ouer.

A Lion passant



He beareth *Or*, out of the middelt of a *Chief*, a *Lion Rampant, Naissant Gules, Armed and Langued Azure*. This *Coate* was borne by *St. Henry* the first knight of the most Honourable Order of the *Garter*, and chosen companion thereof by *Edward* the first King of *England* when he did first erect and establish the same. This Lion is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Chief*, *Quia sine esse in nascendo*. This forme of *Blazon*, is peculiar to all living things, that shall be found issuing out of the Middelt of some *Ordinary* or *Common Charge*.

A Lions head Erased



He beareth *Argent*, a *Lionshead Erased, Gules*, by the name of *Gouss*. Concerning the dignity of this part of the body, and how the same is preferred before all other the parts and members thereof, I haue formerly made mention, as also of the commendable bearing of *Members Erased*.

Erasing being a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer that hath severed the head from the shoulders of some notorious turbulent or seditious person.

Hee



full to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.

He beareth *Sable*, two *Lions Pawes*, issuing out of a *Dexter* and *Sinister* bale points, erected in forme of a *Chieuron Argent, Armed Gules*, by the name of *Frampstone*. The fore feet of the Lion haue five toes vpon each foot, and the hinder feet but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired *Pray*. The Lions claws are crooked and exceeding hard, with these hee carueth and rendeth his *pray*, and for this purpose he keepeth them very choicely and tenderly, and is no lesse careful to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.



Hee beareth *Argent*, two *Lions pawes, Erased* in *Salire*, the *Dexter* surmounted of the *Sinister*, *Gules*. That *Lions, Panthers, and Leopards* doe hide their claws within their skin when they goe or run, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their *pray*, lest they should be blunted and so become lesse seruicable for the apprehension, retention, and diuision of their *pray*.



He beareth *Sable*, three *Lions pawes, Couped* and erected, *Argent, Armed Gules*, by the name of *Yber*. Sometimes these pawes are found borne vpon *Ordinaries*, as in this next *Escutcheon*, where there is a *Lions pawe* borne vpon a *Canton*. And you must observe, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them born as well vpon other *Ordinaries* as on this.



He beareth *Argent* on a *Canton, Sable, a Lions pawe Erased in Bend, Or*, by the name of *Bowthby*. This one *Coate* doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*: the other, that it is borne after the maner or fashion of *Ordinaries*, as *Chieuron-waies, Croffe-waies, Salire-waies, &c.* As by the precedent examples may appeare.

T

Hee

Three Lions
tailes en-
raised.



as hee goeth, that no appearance of his tracke may bee discovered, whereby they may know which way to make after him.

A Tiger Pas-
sant.



He beareth *Argent*, a *Tiger passant*, *Regardant*, gazing in a mirror or Looking-glasse, all *Proper*. This Coate-armour standeth in the Chancell of the Church of *Tame*, in *Oxfordshire*, in a *Glasfe-window* of the same Chancell, Impaled on the sinister side with the Coate-armour properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Badis Prebendarius istius Ecclesie*. The *Tiger* may well take place next to the *Lion*, it being a beast of great cruelty and incomparable swiftnesse, whence some thinke the River *Tigris* had his name. Some report that those who rob this beast of her *yong*, vie a policy to detain their *Damme* from following them, by casting sundry *Looking-glasses* in the way, whereat shee vseth long to gaze, whether it be to behold her owne beauty, or because when shee seeth her shape in the *Glasfe*, shee thinketh shee seeth one of her *yonge ones* and so they escape the swiftnesse of her pursute. And thus are many de-
ceiued of the *substance*, whilst they are much busied about the *shadows*.

A Beare pas-
sant.



Hee beareth *Sable*, a *Beare passant*, *Argent*. As written of the *shee Beare*, that shee brings forth her *yong ones* vnperfect and vnformed, like a *hump of an fleish*, and licks it till it come to shape and perfection. Such are the works of many *Writers*, which haue not full perfection at the first birth: and so I suppose this of mine to be, which perhaps an after-view and licking (as it were) of a second cure may in time make more shapely. The *shee Beare* is most cruelly in-
gaged against any that shall hurt her *yong*, or dispoile her of them: as the Scripture saith, in setting forth the fierce anger of the Lord, that he will meete his aduersaries, as a *Beare robbed of her whelps*. Which teacheth vs how carefull *Nature* would haue vs to bee of the welfare of our children, sith so cruell beasts are so tender harted in this kind.

He



Hee beareth *Azure* a *Wolfe Saliant*, *Argent*. *Langued* and *Armed Gules*, by the name of *Durham*. Some such *Ensigne* did *Macedon* the sonne of *Opus* (surnamed *Iupiter the Iust*, whose Father was taken the sonne of *Noah*) beare in his *Shield* at such times as hee together with diuers of his brethren and kindred, did warfare vnder the conduct of *Opus*. As witnesseth *Diodorus Siculus*: *Osiridem duo filij virtute superes, Anubis & Macedon, prosequuti sunt, uterque Armis v-sus est insignibus aliquo animali haud ab eorum natura dissimili: nam Anubis, Canem; Macedon, Lupum, insigne Armourum tulit. Anuby* (saith he) gaue a *Dog* for his *Deuise* on his *Armes*, and *Macedon* a *Wolfe*. This Coate-armour may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military Ensignes* did beare the *Wolfe*, as appeareth by *Vergilius* *Valturius*, and others.



Hee beareth *Gules*, two *Wolues passant*, *Argent*, by the name of *Low*. *Ptolemaeus* leaueh to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments*, & places of great assembly, are accustomed to wrangle and shew themselves contentious; and (quasi *Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature, when they assemble together, to fall a *howling*. Some write, that those who suddenly looke on a *Wolfe*, doe lose their voice; it were fit, such *wolvisb* and *snarling persons*, would looke on themselves in a *glasfe*, and so be come more silent.



Hee beareth *Azure*, two *Barres*, *Argent*, on a *Canton Sable*, a *Wolues head Enraised* of the second, *Langued* and *Armed Gules*. In Chiefe (for difference) a *Crest*, *Sant*, *Or*, surmounted by an other as the third. This Coate-armour pertaineth to *St. Roger Wilbraham*, *Knight*, one of his Maiesties *Masters of Requests in Ordinary*, and *Surueior of his Highnesse Court of Wards and Liveries*. These few examples may serue for all beasts of fierce kind, which may be reduced vnto this head.

Thus ending with the *Wolfe*, I will perclose this tract of beasts of fierce nature, comprehending al others of this kinde, as *Ounces*, *Linxes*, *Hyenae*s, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues* may be aptly applied to all, or the greatest part of other beasts of like nature.

SECT. III. CHAP. XVI.

Beasts lesse
harmefull.

Having giuen Examples of Beasts of Rauens, and how they are now proceede to the handling of Beasts lesse full; of which number, some are Wilde and Saage, others are Domesticall and Sociable, as Dogges of all sorts, of which I will first intreat; because the Dogge, whether it be for pleasure and Game in field, or for thrift and garde at home, deserueth a verie high estimation; and of all Dogges, those of Chase, are most in vse in Armory; whereof some prosecute their prey speedily, others, more leysurably; of the first sort is the Greyhound, as in Example.

Greyhound
Passant.

He beareth Argent, a Grey-Hound Passant, Sable, by the name of Holford. Such Dogges as do pursue their Game with a more leasurelie pace, are Hounds fitted for all sorts of Game: As Hart-hounds, Bucke-hounds, Harriers, Otter-hounds, Bloud-hounds, &c. which are of some authors called, *Odorisequi canes, quia odoratum vestigant*, for following by the smell; and Cicero calleth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the Grey-hound are called *Canes venatici*, Dogges for the Chase.

Talbot
Passant.

Hee beareth Azure, a Talbotte Passant, Argent, by the name of Burgoigne. It is a generall obseruation, that there is scarce any Vertue incident to a man, but there are singular Sparkes and resemblances of the same in the sundry kinds of Dogs: For some are so courageous, as if they be in the encounter, you may cutte off a Legge or any Limme before they will let goe their Holdfast: in which kind the English Mastiffe hath highest praise; insomuch that Histories report, that the Romans tooke Mastiffes hence, to carie in their

Hardinesse
of English
Mastiffes.

Armies in stead of Souldiers: Some others haue bene so Trustie and loving to their Masters, as being by error lost, they haue refused meat, though it were to the death, till they saw their Masters againe. For their admirable Propertie, in finding any thing that is lost, in fetching any thing they are iniointed, in pursuing any man by the sent of his Foote after hee is Fled; it requireth a Naturalists large discourse, rather then the touch of a Herald's pencil.

He



the huntess-man, or do become a prey to themselves.



He beareth Azure, a Fesse, betweene three Talbottes Heades, Erased, Or, by the name of Burton of Lindley, in the County of Leiceſter. To this Head must be referred all other Sorts of Dogges of Prosecution: As Beagles, Terriers, and such like, so called, *Quia ferax sub terra prosequuntur*, (for that they prosecute their pray vnder the Ground, as the others doe above Ground) also Land, and Water-Spaniels, and such others. Now for the Wild or Saage sort of Beasts, some do atchieue their Prey by Subtill meanes, as Foxes, Ferrettes, Weasels, Cattes, &c. some by prudent Providence, as the Hedge-hogge, Squirrel, and such like. Others also there are, whose care is, not so much how to come by their Prey, as that themselves become not a Prey to others; as Hares, Conies, &c. Of these brieflie, I will giue some few examples, to shew to what Head they are to be reduced, as followeth.



Hee beareth Argent, two Reynards, Counter-saliant in Bend, the Dexter surmounted of the Sinister, Saltire-like, Gules, by the name of Kadrod-Hard of Wales. These are somewhat vnlike Samsons Foxes, that were tied together at the Tails; and yet these two agree in Aliquo tertio: They came into the Field, like two Enemies, but they meant nothing lesse then to Fight, and therefore they passe by each other: like two craftie Lawyers, which came to the Barre, as if they meant to fall out deadlie about their Clients cause; but when they haue done, and their Clients purses well spunged, they are better friends then euer they were, and laugh at those Geese, that will not beleue them to be Foxes, till they (too late) find themselves Fox-bitten.

He

A Cheuron
betwene
three Squirrels
Seiant.



Hee beareth *Argent*, a *Cheuron Azure*, betwene *three Squirrels, Seiant, Gules*, by the name of *Logell*. This *Beast* hath his name, *Sciurus*, or *Squirrel*, by reason of the largeness of his *Taile*, which shadoweth his bodie: And is therein like one, who carefullie keeping the loue and affection of his *Followers* and *Retainers*, is sure they will stick to him, protect and shadow him in time of need: To whom those *Villaines* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying to them

for *Shelter* and *secret Couerture*: And such a one was the faithlesse *Cartimagina*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till hee might gather his forces together against the *Romans*, she betraied him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queene*, had not *Caudam Sciurs*, a *Squirrels* shadowing *Taile*; but *Caudam Draconis, Ferie* and *venemous*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Headhog*, and such other. It refteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.

Three Conies.



Hee beareth *Argent*, three *Conies Sable*, by the name of *Stroode*. *Conies* are bred in most Countreies, but in few are they so plentifull as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a militarie company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities, Castles* and *Towres*, by the industry of *Pioners*.

Three Conies in a bordure engrailed.



He beareth *Gules*, three *Conies Seiant*, within a *Bordure Ingrailed Argent*, by the name of *Cembie*. Though nature hath not giuen these *timorous* kinds of *beasts*, such craft or strength as to the former; yet are they not destitute of their succours, in that they haue their strong *Castles* and *habitations* in the *earth*, and their food ever growing so nigh them, that they need not put themselves into danger except they list.

Hee



He beareth *Argent*, on a *Fesse Nebule Sable*, three *Hares heads Couped, Or*, by the name of *Harewell*. The *Hare* is a simple creature and reposehall her safety in swiftnesse, wherein these vech many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeuours of the *Huntsmen*. She naturally feareth the *Eagle, Hauke, Foxe* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfe fame to bee sometimes

Male, and sometimes *Femall*. Such a one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising bewixt *Iupiter* and *Inno*, whether the *man* or the *woman* were more inflatiate of *Venerie*, or tooke most delight therein, he was choien *Arbiter* in the matter, and gaue the garland to *Inno* and the *Femall Sexe*, as being inuincible in the incounters of *Venus*.

And hitherto haue we handled such *Terrestriall Animals* only, as are called *Viupara*, because they doe bring forth *Living Creatures*; whereas other *Terrestrials*, doe bring forth *Egges*, and are therefore named *Ovipara*; of which sort we will speake in the next place.

SECT. III. CHAP. XVII.



HOUGH some perhaps may esteeme these *Egge-bearing Animals* (as I may so terme them) vnworthy the dignity of *Coat-armour*: yet for mine owne part, I hold their *bearing* to be no lesse *Honourable* then many of those that in common estimation are reputed farre more worthy; inso much as they may wel besecme the *bearing* of the greatest *Potentate*. For if it pleased the *Soueraign King* of *Kings* to vfe them as his speciall instruments to chastise the stubbornnesse of such as rebelled against his *Ordinance*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the *face* or *forces* of men, but that the very *Frogs* entered the *houles* and *chambers* of the *Egyptians*, vpon the *people*, into their *Ouens*, and into their *kneading Troughes*; yea euen into King *Pharaohs Chamber* and vpon his *Bed*: Moreouer if God hath vouchsafed to giue to the *Grashopper*, the *Canker-worme*, the *Caterpillar*, and the *Palmer-worme* the honourable title of his *Huge great Army*; why should we prize them at so low a rate as that we should disdain to beare them in *Coat-armour*? Sithence God, saith by the Prophet *Ishai*, I will render you the yeeres which the *Grashopper* hath eaten, the *Canker-worme*, and the *Caterpillar*, and the *Palmer-worme*, my great Host which I sent among you.

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in shape but also in the manner of their *living*, in their *gate* and *actions*, therefore must they receiue a diuers maner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and heere

Three Hares
heads couped
Nebule.

Worthinesse
of Animals
of this kind.

Exod. 8. 3.

Actions of
these not to
be omitted.

we

we must distinguish between those things, *que reptant*, which *Creepe*, as *Frogs*, *Ants*, &c. and those *que serpunt*, which *glide*, as *Snakes*, which latter kind we shall speake of afterward.

Gresfible Animals, &c.

But heere we mention those *Reptiles* which are *Gresfible*, such as by means of their feet, are able to goe *step by step* from one place to another, so termed *a gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *station*, *place*, or *seat*. Of which kinds, some haue *four feete*, some haue *more*. Such as haue *four feete* onely, are these that follow, with their like.

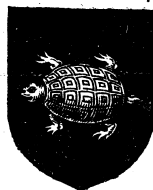
Three Toades.



The signification of Toades bearing.

The *Field* is *Sol*, three *Toades*, erected *Saturne*. This *Coate-armour* was long time borne by the *Kings of France*, for the royall *Ensigne* of their *Soueraigne* government, vntill *Clodoneus* the son of *Chilpricke* leauing these did assume three *Flowres de Lyces Sol* in a *Field* *Iupiter*; which they say, was sent down vnto him from heauen, which also their *Successors* *Kings of France*, haue for the most part borne euer sithence vnto this day. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without morion: which stately action, *Spencer* in his *Shepheards Calender* calleth the *Lording of Frogs*. The *Bearing* of *Toades* (after the opinion of some *Armourists*) doth signifie a hasty *Cholericke* man, that is easily stirred vp to anger, whereunto he is naturally prone of himselfe, hauing an *inbred poison* from his birth.

A Tortoise passant.



Harpes how inuented.

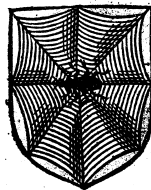
He beareth *Vert*, a *Tortois passant*, *Argent*, by the name of *Gawdy*. The *shells* of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to bee the *Inuenter*, who finding a *Tortois* left vpon the *Rocks* after the falling of the *Riuer Nilus*, the *shell* being consumed, and the *sinnowes* that remained dried vp, hee strake them with his hand, and they made a kind of *Musical* found, whercupon he framed it into a *Harpe*, which caused others to imitate his practise, and to

continue the same vnto this day. *Baro* in his book intituled *Les Blazones des Armoiries*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatant*) and termeth them *Rampant*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodiles*, *Salamanders*, *Chamelions*, *Ewtes*, *Lizards*, and whatsoever other *EGge-breeding* *Reptile* hauing onely four feete; as to their naturall and proper place. There relecth yet one sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in *Latine* *Insecta animalia*, because that being diuided in their body betwene their *head* and *belly*, as that their parts do seeme so diuided as if they hanged only together by small strings; hauing no *steele*, *blood*, *sinnow* &c. And there are also *insecta* which fly, but heere we speeke onely of

Insects that liue vpon the earth.

Terrestrial

Terrestrial, leauing the other to their due place; and because such *bearing* is rare, I am enforced (rather then to passe them ouer with silence) to vnto *Coates of Device*, for expressing their sundry formes, as in example.



Hee beareth Or, a *Cobwebbe*, in the *Center* thereof a *Spider* in *her* *copweb*. *Spider* proper. The *Spider* is borne free of the *Weauers* *Company*; shee studieth not the *Weauers* *Art*, neither hath shee the *stufte* whereof shee makes her threed from any where else, then out of her own *womb* from whence shee draweth it; whereof through the agility and nimbleness of her feet, shee weaueth *gimies*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threads* that shee draweth out of her body, shee repaireth all *rents* and *wracks* of the same. Not vnaptly is mans life resembled to a *Spiders* web, which is wrought with much care and diligence, and is suddenly marred, with the least *occurent* that may befall it. For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *spiders webs*, for that they are framed with much *Artificial* cunning, and yet are fit for no use, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the execution of *Lawes* to *Cobwebs*, saying,

*Lawes like Spiders webs are wrought,
Great Flies escape and small are caught.*

*Vp*on saith, that he hath keene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* wee may vnderstand a *painefull* and *industrious* person, What vnder- occupied in some honest and necessary *businesses*, a man carefull of his priuate *Spider*. estate, and of good foresight, in repairing of small decayes and preuenting of wracks. The selfe *Spider* is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Aelianus*) out of the *poisonfull* contagion and infectious venom of sinne and transgression, the *Soueraigne powers* doe take occasion to extract and establish wholesome and profitable *Lawes*, against such *notorious crimes*. Of the *Spider*, *Salamon* writeth in this manner; The *Spider* taketh hold with her hands and is in *Kings Palaces*. One example more I will propofe which shall be of the *Emmet*, as in this next *Escocheon*. Pro. 30. 8.



He beareth *Argent* eleuen *Emmets*, 3. 2. 3. 2. 1. *Sable*, Eleuen *Emmets*. Of this silly creature also doth *Salamon* make mention, saying, *The Pismire, a people not strong, yet prepare they their meat in Summer.* To this simple & feeble creature is the slothfull man sent to learne *wisdom*, where it is said, *Goe to the Pismire o Sluggard, behold her waies and thou shalt be wise.* For shee hauing no guide, gouernour nor ruler, prepareth her meat in the *Summer*, and gathereth her food in *haruest*, &c. Verie often doe the *sacred Scriptures* propofe vnto vs examples of brute creatures, as well to vpbraid vs with our *vices*, as to stir vs vp vnto *vertue*. For as there are in man

V.

Sparks

sparks of the vnderstanding and practise of heavenly spirits, euen so the *brut Animals*, haue certaine *shadows* or *foot-steps* of the vertuous qualities, that are or ought to bee in men. Moreouer, *Iob* 12. 7. *Aske now the beasts and the fowles of the heauen, and they shall tell thee. Or speake to the earth, and it will shew thee, or the fish of the sea, and they shall declare vnto thee.* And by the least of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible dissuasions from vice, by reason of the apparent signes of the wisdom, power and mercy of God that are found in them. By the *Emmet* or *Pismir* may be signified a man of great labour, wisdom and prouidence, in all his affaires, and of a pregnant and ready memory.

The examples hitherto produced, are taken onely from *Reptiles* *grefible*, and though of that kind which hath *more then foure feet*, I haue alleged onely the two last Examples of *Insecta*, yet there are some other of many feet, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselves round like a *Ball*, and such like, which must be referred to the same *head*. And besides all these, there are yet other some which be both *Grefible* and *volant*, such are those, that hauing their liuehood onely vpon the *earth*, by the helpe of a kind of *wings* they oftentimes change their place for the acquiring of their *sustenance*, as in example.

Signification of the Emmet or Pismir.

Reptiles grefible.

A Grasshopper passant.



The nature of the Grasshopper.

Hee beareth *Gules*, a *Grasshopper* in *Esse* passant, *Or*. *Grasshoppers* (saith *Pliny*) doe fly with wings made like *Pellicles* or fine skins. The *Males* of the *Grasshoppers* do sing in the *Summer* season, but the *Females* are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the *Fable*) to taunt their *stouthnesse* and *poverty*, saying, *Estote qua cantaueris in Hyeme salta*, You that sung all *Summer* may goe shake your heeles in the *Winter*. Amongst the *Athenians* the *Grasshoppers* were holden for a speciall note of *Nobility*; and therefore they vsed to weare *golden Grasshoppers* in their *haire* (as *Pierius* noteth) to signifie thereby, that they were descended of *noble race* and *homebred*. For such is the naturall property of the *Grasshopper*, that in what *soile* he is bred, in the same hee will *line* and *die*, for they change not their place, nor hunt after *new habitations*. Heereupon *Antisthenes* took occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Artists* and *Cockles*, borne and living in the same *shells*. *Salomon* reckoneth the *Grasshopper* for one of the *foure small things* in the *earth* that are full of *wisdom*, saying, *The Grasshopper hath no King, yet goe they forth ably*

There are other of this kind, whose *wings* are lesse manifest then the *Grasshoppers*, because they are clofed in a kind of *Cafe*, that can hardly be discerned, but when they are preparing to fly: for which respect they are called *vagipennis*, (saith *Calpurne*) *Quia alas vaginis quibusdam inclusas habent, for trying their wings sheathed*; as the *Hartfly*, *Beetle*, *Ladi-cow* &c. which, together with *Locusts*, and such other as are both *Grefible* and *volant*, and many-legged, are to be reduced to this *head*, as to their proper and naturall place. I will close vp all these with one example of the *Scorpion*, which *Eliahu*, and others

Vagipennis, why so called

others report, to be winged in *Egypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, then by copulation; and (if by this latter) whether they come of *Egs*, or come forth *liuing*.



Hee beareth *Argent*, a *Cheuron Gules*, betweene three *Scorpions reuerfed Sable*, by the name of *Cole Pierius* in his *Hieroglyphicks*, saith, that if a man stricken with a *Scorpion* lit vpon an *Asse* with his face towards the taile of the *Asse*, his paine shall passe out of him into the *Asse*, which shall bee tormented for him. In my opinion he that will beleue this, is the creature that must bee ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient obseruation; and it is a *sting*.

Cheuron betweene three Scorpions.

Cure of the Scorpions sting.

rule of *Equity*, that where the wrong is offered, there the amends should be made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a *general rule* premised) as may be seene in a *Window* of *S. Giles* in the *Field* in *Middlesex*, where is borne in an *Escoccheon Gules*, three *Pallets Verrey*, on a *Chiefe*, Or, a *Scorpion* crested *Sable*. And thus much of *Grefibles* of all sorts.

SECT. III. CHAP. XVIII.



Ow, touching such *Creatures* as wee termed *Gliding*: those *Gliding* may properly bee saide to be such, which hauing no *Feete* *Animals*. at all, do yet mooue, and as wee *slide* from place to place, some more *slowlie*, but other some with a certaine *Volability* and *flexible Agitation* of the *Bodie*, do make their *speedie* way vpon the *Earth*, with manie pliant *Bowings*; and of these also, some haue for couerture their *skinne* onlie, some both *skinne* and *shell* also: of the *Former sort* are those now following, with their like.



The *Field* is *Gules*, an *Adder Nowed*, Or, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man*, and *Serpents* of all kinds; in which *Literall sense*, that was verified which *God* promised; that there should bee *Enmitie* betwixt the *Womans Seede* and the *Serpents*; though a *Spirituell Enmitie* betwixt *Christ* and the *Diuell* (that old *Serpent*) was principallie foretold. The *Serpent* is verie *Prudent* and *Subtill*, either to *Hurt* other, or to saue himselfe; but his especiall care is to defend his *Head*, knowing that part to be the *Principall*, and withall the *weakest*. This heere enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame*, *Medusa*; euerie *Haire* of whole *Head*, was saide to be a *Snake*: and indeede *Albertus* saith; that the *Haire* of *Women*, taken at some seasons and laid in *Dung*, will become verie *venomous Serpents*; which some haue supposed to befall that *Sex*, for the ancient familiarity so had at first with that *accursed Serpent*.

An Adder Nowed.

Property of the Serpent.

ASwan
membered of
the same.



which case (saith Aristotle) he often subdueth the Eagle.

He beareth Gules, a Swan Argent membered of the same, by the name of Leigham. All River Fowles haue their Tails shorter then other Birdes; wherein Nature hath providentially ordeined, that the length of their Tails, should not be any impediment to them in their Swimming, Diving, or Running. The Swan is a Bird of great Beautie, and Strength also: and this is reported in Honour of Him; that hee vlteth not his Strength, to Prey or tyrannize ouer any other Fowle, but onlie to be reuenged on such as first offer Him wrong; in

ASwan
with her
wings Ex-
panded.



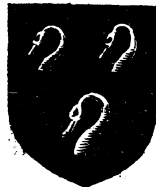
He beareth Sable, a Swan with her wings expanded, Argent, membered Or, within a Bordure engrailed of the same, by the name of Moore. The Swanne neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a Riuall in his lone, or offer to court his Mate; in which quarrell he will be reuenged to the death: also, if another encroch upon his possession and place of haunt, he is neuer at quiet till he hath expelled him: and these two points are causes of most quarrels amongst the noblest spirits.

Three Swans
necks enrailed.



He beareth Azure, three Swans Necks Enrailed Proper, by the name of Lacy. It seemeth, these Swannes died a violent death, by the renting of their Neckes: but for their naturall death, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his whitenesse (the color of sinceritie) he was by the Ancients called Apollous Bird, because those that are learned, know best how to contemne this life, and to die with resolution and comfort; and also for that good Arts should haue sinceritie and puritie joined with it, but not such as is in shew only and outward; for therein indeede the Swans puritie is too Puritanical, in that in his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks
Couped.



Rule.

Rule.

He beareth Sable, three Swans Necks Couped Proper, by the name of Squier. Heere you shall not need mention either the Metall of these necks being Argent, or yet their membring, being Gules, because they be both naturall to the Swanne. But if either of them differed from their naturall colour, then should you make speciall mention thereof. Moreover, in these and other Fowles, that are not much exercised in fight, you shall not need to speake of their clefnesse: only if their wings be open, then shall you take notice thereof.

He



Hee beareth Gules a Cheuron betweene three wild Ducks, volant, Proper, by the name of Wolrich. The wild Duck hath many shreud Enemies, as Men, Dogs, and Hawkes; and therefore nature hath alsifted her with many shifts; when any man laies wait for them they fly to the water, when the Eagle pursueth them there, they dine vnder water, when the Spaniel molesteth them there also, they mount into the Aire: by which varieties they often beguile the hopes of their pursuers.

A Cheuron
betweene 3.
wild Ducks,



Hee beareth Azure, three Storkes riling Proper, by the name of Gibson. The Stork is a bird most careful of her yong, and therefore Nature requieth that her care for their yong, doe take the like care for them in their old age. Whence it is, that the Stork is the Embleme of a gratefull man. In which respect Elian writeth of a Stork which bred on the house of one who had a very beautifull wife, which in her husbands absence vied to commit adultery with one of her Base seruants; which the Stork obseruing, in

The gratefull
nesse of the
Stork.

gratitude to him who freely gaue him house-roume, flying in the villaines face, strucke out both his Eies.

Vnder these forts, will I briefly comprehend all River-fowles whatsoever, viz. all such as are whole-footed vnder the former; and all Cranes, Herons, Cormorants, &c. vnder this latter: for that albeit they be of the kind of River-fowles, yet haue they their feet diuided.

Reference.

SECT. III. CHAP. XX.



FTER those River-fowles, whole-footed and diuided; by order it now falleth to hand, that I should proceede to such fowles as doe frequent, partly the Aire, and partly the Land; of which, some are fowles of Pray, other some are Predable or fit to bee made a Pray.

Fowles fre-
quenting
partly aire,
partly earth.

Such as are fowles of Pray, haue their becke and tallanes euermore hooked and sharp: hooked for sure seizing and detaining; and sharpe for speedy rending and diuiding thereof. Such are Eagles of all sorts, Vulturcs, Falcons, Gersfalcons, Sakers, Lanerres, Terrels, Sparhawkes, Martins, &c. as also Kites, Buzzards, &c. Of Fowles (saith Plinie) those that haue hooked talles & tallanes, are not fruitful breeders, for the most part, wherein Nature hath wel provided for all kinds of Fowles, that the mightier should not be so copious as the weaker, and such as do fly from the tyranny of others. Some of these Fowles of Pray, are (in their kinde) ennobled by nature, in as high a degree of Nobility, as the chiefest of the Terrestrial Animals, before handled. Such are those that doe much frequent the Aire, as Eagles and Hawkes of all sorts, which are much employed in flying, and albeit they doe build their nests, and haue their feeding vpon the earth, yet is their agitation aboue in the Aire. Therefore in regard of the

shine of

shinesse of the Element wherein they are chiefly occupied, I will beginne with birds of *Prey*, and after our former order, fit with their whole bearing, and so descend to the parts (promiscuously of sundry birds, according to the dignity of their place, or more noble vice, as in example.

An Eagle displayed.



Signification of the Eagle displayed.

The Field is *Saphire*, an Eagle displayed, *Pearle*, Membered *Gules*. These *Armes* appertaine to the Right worthy *Sr. Robert Cotten*, of *Connington Knights*, a learned *Antiquary*, and a singular fauourer and perferuer of all good learning and *Antique Monuments*.

The Eagle hauing her wings thus displayed, doth manifest her industrious exercise, in that shee is not idle, but continually perfiteth that course of life whereunto nature hath ordained her: and doth signifie a man of *Action*, euermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble qualities in the Eagle, her sharpnesse and strength of sight is much commended; and it is a greater honour to one of noble offspring to be wise and of sharpe and deepe vnderstanding, then to be rich or powerfull, or great by birth.

An Eagle displayed chequer.



The Field is *Iupiter*, an Eagle displayed *Chequer*, *Sol*, and *Mars*. This *Coat-armour* (according to *Bars*) pertaineth to the Kingdom of *Moravia*. Albeit that this kind of bearing may seeme strange to vs in *England*, yet is it very common in *Germany*, (saith *Sr. Iohn Ferne*, in his *glo. of Generosity*) to beare beafts on any quicke thing of *Colours Chequer*, as well as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to nature, yet (saith he) if it were either as *Ancient*, or borne by so great an *Estate* (in regard of the *Armory*) it holdeth comparison with the *Coat of Caesar*, which is *Oran Eagle* displayed, with two necks, *Sable*, as farre dissenting from *Nature*, since it is monstrous for one body to haue two heads. Yet in this and other like, there are speciall myteries of as Honourable intendments as there is in those that are borne according to *Nature*.

Three Eagles displayed.



He beareth *Argent*, on a *Bend*, *Gules*, three Eagles displayed, *Or*, an *Anulet* (for a difference of a fifth brother) of the second. This *Coat-armour* pertaineth to the Family of *Abington* of *Dowdeswell* in the County of *Glocester*, of whom that generous Gentleman, *Mr. Abington* now Gentleman-usher to the *Princes Highnesse*, is lineally descended. These Eagles because they be still in exercise, doe liuely represent their Sires to be no bastard, or degenerate brood. It is *Storied*, that the old Eagles, make proofe of their yong, by exposing them against the *Sunne-beames*, and such as can stedfastly behold that brightnesse

brightnesse, are cast forth, as vnworthy to bee acknowledged their offspring. In which respect, *William Rufus*, king of this *Land*, gaue for his *Deuice* an Eagle looking against the *Sunne*, with this word, *Perfero*, I can endure it: to signifie, he was no whit degenerate from his puissant Father the *Conquerour*. From this *Prince of Birds* we proceed to others of a lower degree.

The Eagle given in deuice.



Hee beareth *Argent* three Eagles heads erased, *Three Eagles* *Sable*, *Armed Or*, by the name of *Tellen*. The Eagle though he mounteth high, yet is his *Eie* still rouing on the ground; so those who are highest elevated in honour, should yet still entertaine the humblest thoughts: But with this difference from the Eagle, in that the looketh downward to seeke out some pray; which is most vnworthy of any noble spirit, whom it ill befitteth to prie and prole into poore mens states to make a pray of them, as those great ones of whom *Dauid* saith, that They humble themselves that the Congregation of the poore may fall into the hands of their Captaines. The Beakes of Eagles in old age waxe so hooked, that it hindreth their feeding, and so impaireth their strength; till at length the old beake falling off, and a new growing, they thereby recouer their strength, and renew their old age, as the same sweet singer of *Israel* speaketh.



The Field is *Ruby*, two Wings, Inverted and conioined *Two wings* *Topaz*. The wings are *Hieroglyphiks* of celerity, & some time of protection and couerture; as the Psalmist often speaks of hiding under the shadow of the wings of Gods fauour: because the Hammes doe shelter their yong from the rapine of the mightier, with spreading their wings ouer them. And therefore some haue thought that the displaying of the *Romane Eagles* wings, did signifie the protection of the obedient, and the extending of her griping talious, to betoken the rending and ruine of all that were resistant. Like as the Eagle in her life, makes pray of all other fowle, so her feathers being mingled with the feathers of other fowles, are said to consume them all to dust: and therefore one compares them to riches gotten by oppression or fraude, which will eate out in time all the reit though well gotten.

Two wings inverted and conioined.



He beareth *Gules* five *Martlets* wings in *Saltire* *Argent*. This *Coat* pertaineth to *Sir Arthure Porter* of *Newarke*, in the County of *Glocester* Knight. As wings of fowles are borne whole, so are their feathers also, amongst which the *Ostriches* may iustly beare chiefe praise for beauty, for distinction from al others, and for frequent vse and note in *Armorie*; as I could shew by diuers examples of their bearing, both by themselves, and with, and upon Ordinaries: but these following may suffice.

Five Martlets wings.

Three Ostrich feathers on a bend.



Hee beareth Or, on a Bend Sable, three Ostrichfeathers, Argent, passing through as many Scrolles of the first, by the name of Roger Clarendon, that was bafe sonne to the puissant Blaque Prince. The proper cognizance of the Princes of Wales being the same three Feathers borne all together with one Escrolle, having this Motto, ICH DIEN: whereby in Princely modesty they dutifully professe, that which Saint Paul auowes, That the Sonne as long as he is under tuition, is himselfe a subiect. But the Ostrichfeathers in plume were sometimes also the Deuise of King Stephen, who gaue them with this word, VI NVLLA INVERTITVR ORDO, No force alters their fashion, alluding to the fold and fall of the feather, which howsoever the wind may shake it, it cannot disorder it; as likewise is the condition of Kings, and Kingdomes well established.

Sixe Ostrich feathers.



He beareth Argent sixe Ostriches feathers, 3. 2. & 1. Sable, by the name of Ieruis. This man was a principall Founder of Exbridge in the County of Devon. Of the Ostrich some haue doubted whether hee should be reckned a beast or a fowle, in respect of some participation of both kinds: yet doth P. Belon de Mans make no scruple at all to sort him among Birds: therefore I haue held it fit to place his feathers heere amongst the parts of Birds.

An Eagles leg errased.



Hee beareth Sable, an Eagles leggs in Pale, Errased, a Laquise, Argent, the Tallons Gules, by the name of Canhanfer. This is termed, a laquise. It is not indoubted that the denouer, shall see the denouer in his due time; euen as the rending and preying leggs, is heere it selfe rent off from the body. A worthy argument for all great men whose bearing is, of the rending and preying kind, to stand in feare how they faile on any prey against iustice, because if they escape the like measure with man, yet it is a iust thing with God, to shew no mercy to them which are mercilesse.

Two Eagles legs errased.



He beareth Or, two Eagles leggs, Errased de la quise, Sable, Armed Gules. Though the Eagles strength be much in her legs and beake, yet sometimes she is sort to vse her wit to rend her prey; as especially she doth in breaking open all shell fish, which the vicer (as fortune doth many great men) to carie them vp very high, that they might fall with greater force, and so be broken vp for her food. Whereof there is recorded on memorable, but pitifull, experiment on the Pater Acichlaus, who

who sitting in deepe meditation, an Eagle thinking his bald head had bene a stone, let fall a Tortois vpon it, and so made a Tragical end of that noble Tragedian.



The Field is Argent, a Cheueron betweene three Eagles Legges Errased a la Quise, that is to say, Errased at the Thigh, Sable, their Tallons Armed Gules. To these Legges of Eagles, I hold it not vnfitte to adioine (for companie) three Rauens Legges, borne after another sort. The Rauens was the Ensigne of the Danes when they inuaded this Kingdome: whose Whole Bearing, you shall finde heereafter.

Cheueron betweene three Eagles legs errased.



Hee beareth Argent, three Rauens Legges Errased, Sable, meeting in the Fesse point, their Gules Tallons extended into the three Acute corners of the Escutcheon, by the name of Owen, of WALLIS, the sonne of Madock. The Rauens hath his name for his Rapine, Etymologie whence other like Birds are termed Rauenous; but his stomach is most thwed on Dead Carcases, whereas amongst Generous spirits, it is accounted base to be valiant against them that cannot resist, or to hurt the name and reputation of the dead.

Rauens legs errased.



He beareth Sable, a Goshawke Argent, perching vpon a Stooke fixed in the Base Point of the Escutcheon of the second, Armed, Iessed, and Belled, Or, by the name of Weele, and is quartered by Copleson of Egford. This Coat standeth in Stauerton Church in the County of Denon: and it may represent some Bearer who was ready and seruiceable for high affaires, though hee liued at rest, and not imployed.

A Goshawke vpon a stock.



He beareth Or on a Canton Azure, a Falcon Volant, with Iesses and Belles of the first, by the name of Thurstone. This Fowle hath her Tallons or Pounces inwardlie, crooked like a hooke, and is called in Latine, Falco (saith Calepine) non quod falcatis unguibus, sed quod rostro & alijs: tota falcata sit ad rapinam; because it hath both tallons, beake, and all made hooked for to prey. Ppon calleth her Alietus, saying, Alietus (ut dicit Glossa super Deuter. 14.) idem est quod Falco. This Bird (according to the same Author) is very bold and hardy, and

Alietus the same that wee call Falco.

of great stomacke, for the encounterth and grapeth with Fowles much greater

ter then her selfe, inuading and assailing them with her *breast* and *feet*. Others (saith he) affirme that *Aluetus* is a little *Fowle* that preyeth vpon small *Birds*: of whom it is said,

The proper-
tie of the
Falcon.

*Obtinet exiguas Aluetus corpore vires ;
Sunt & aues minima prada cibisq; suis :
The Aluet is a Bird of little power ;
And little Birds are all he eats and doth denoue.*

A Pellican in
her nest. This *Bird* (according to *Vpton*) doth shew that hee that first tooke vpon
him the *Bearing* thereof, was such a one as did eagerly pursue, vex and molest
poore and fillic creatures.



Foure duties
of a Father.

He beareth *Gules*, a *Pellican* in her nest, with wings
displaied, feeding of her young ones, *Or*, vniued
proper, by the name of *Carne* of *Wenny* in the Countie of
Glamorgan. The *Egyptian* *Priests* (as *Farnesius* noeth)
vsed the *Pellican* for a *Hieroglyphicke* to expresse the
four duties of a *Father* towards his *children*: whereof
the first is *generation*; the second is his office of *educati-*
on; the third, of *training vp*, or *instruction* of *learning*;
the fourth and last, his duty of informing the eies of
his children with the example of his *vertuous* and *ho-*

nest life: for in the institution of ciuill behauiour, the eies are more easily in-
formed for the apprehension of instruction, then the *care*. This *Bird* was
also borne *Topaze*, in a *Field Saphire*, by that *Sapient* and great *Peere* of his
time, *Richard Fox Bishop of Winchester*, *Lord Priuy Seale*, and *Counsellor* to two
Great Kings, *Henry VII.* and *Henry VIII.* which noble *Prelates memory* shall
be eternally blessed, for being the cause of the most happie *Marrying* of the
Lady Margaret (daughter of *Henry the Seuenth*) to *James the Fourth*, *King*
of *Scotland*; by whose glorious issue, *GREAT BRITANNY*, now enioy-
eth the height of *Glorie* and *Happinesse*. The said *Bishop* was the *Magnificent*
Founder of *Corpus Christi College* in *Oxford*, which also beareth the same
Coat-armour.

A Raven
Proper.



Alteration
of fencure.

Hee beareth *Or*, a *Rauen* *Proper*, by the name of
Corbet. This is good and ancient *Armorie*, as wee
shewed before in the *Efcocheon* of the *Rauens* three
Leggs: Yet is it receiued opinion, that the first *Be-*
rer hereof, had a suspicion of the *Fidelitie* of his *Wife*,
denying her *Children* to be his; vntill hee was driued
by counter-prooffe, to acknowledge his causelesse suspici-
on. In such controuersies it often falleth out, that
the wife hauing cleared herselfe publicly of her hus-
bands causelesse *iealousie*, taketh occasion thereupon
to alter his state of *Free Sotage*, into a *tenure* of *Cornage*; and laith that open
in

in *Common*, that ought to bee kept in *Seuerall*; summoning him at her plea-
sure to make his personall appearance at the *Faire* of *Newnham* vpon *Saint*
Lukes Day. Predable
Fowles.

Hitherto of *Fowles* of *Prey*, leauing other particulars to each mans obser-
uation: Now of those which are *Predable*, whereof some are *Sauage*, some *Do-*
meslicall: the *Sauage* I call those that are not subiect to mans gouernment,
but doe naturally shun their societie, and vually are commorant in *Woods*,
Forrests, *Heaths*, &c. and are subiect to prey and tyrannicall oppression, as
these which ensue.



He beareth *Or*, three *Swallows* proper, by the name
of *Watton*. This *Bird* is the most welcome *Harbenger*, Swallows
Proper.
shewing the approach of the pleasing *Spring*: being
therein like fained and temporizing friends, who in
the *Spring* of *Honours*, and *Summer* of *Abundance*, will Tempori-
zing friends.
gladly conuerse with those, whom in the *Winter* of
Aduersitie they will forsake, and scarce acknowledge
they euer saw them before. Such a one was that
proud *Cardinall*, who vpon his new dignitie, not
vouchsafing to looke on his familiar friends, one of
them came to him (whiles all others did congratulate his *felicitee*) to deplore
his *miserie*; who wondring thereat, and asking the cause of such his sor-
row, Because (quoth he) since that *Red Hat* came on your *Head*, you haue
quite lost your *eye-sight*, and cannot discern your friends as you were wont.



ready in the dispatch of his business.

He beareth *Argent*, a *Fesse* betweene three *Swallows*
volant Sable, a *Chiefe Gules*, by the name of *Swallow*. A Fesse be-
tweene three
Swallows.
The *Swallow* (saith *Vpton*) hath a small bill and come
lie shape of a seemely blacke, white on the belly, and
red about the throat, hauing little flesh, but well flo-
red with *feathers*, and large *wings*, and therefore is swift
of flight. Mans industrie will hardly suffice to per-
forme that which this little *Bird* doth fashion out in
clay, in making her *Nest*. The bearing of the *Swallow*
fitteth well a man that is industrious, prompt, and



He beareth *Azure*, a *Bend Argent*, *Cottized Or*, be-
tweene six *Martlets* of the same. This *Coat-armour* Bend coti-
zed between
six Martlets.
pertaineth to the ancient Familie of *de Labere*, where-
of *Richard de Labere* of *Sowtham* in the County of *Glo-*
cester *Esquire*, is lineally descended. The *Martlet* or
Martinet (saith *Bokenhawb*) hath legges so exceeding
short, that they can by no meanes goe: and thereupon
it seemeth the *Grecians* doe call them *Apodes*, *quasi sine*
pedibus, not because they doe want feet, but because
they haue not such vse of their feet as other birds haue.
And

Martlet hath
little vse of
her feet.

And if perchance they fall vpon the ground, they cannot raise themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rocks* and other high places, from whence they may easily take their flight, by means of the support of the *aire*. Heereupon it came that this *Bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings of vertue and merit*, to raise themselves, and not to their *legges*, hauing little *land* to put their foot on. To this *Head* must be reduced all other like *Birds* also, as *Pheasants*, *Partridges*, *Quailes*, *Rails*, *Cornish Choughs*, and whatsoeuer others of like kinde.

Martlet why giuen to the fourth brother.

SECT. III. CHAP. XXI.

Fowles domestical.

From *Predable Fowles* that are *Sauage*, we come to *Fowles Domestical* and homebred, that are delighted with *Mans* societie: Such are these that follow, with their like.

The Cocke Knight amongst birds.



His Armour.

He beareth *Gules*, three *Cockes Argent*, *Armed*, *Or*, and *lopped Or*, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wing-tail* the *Lady*, so may I terme this the *Knight* amongst *Birds*, being both of noble courage, and also prepared euermore to the *Battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *Bill* for a *Fauces* or *Curt-lax*, to slash and wound his *emie*: and as a complete Souldier armed a *Cape a pee*, he hath his legges armed with *Spurres*, giuing example to the valiant *Souldier*, to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when he is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shutteth the light, and societie of men. Of all *Birds*, this may best be said in *Blazon* to be *armed*, that is thus furnished and prepared to the encounter.

The Cocke most properly said to be Armed.



Capon why said to be Armed.

Hee beareth *Argent*, three *Capons Sable*, *Armed Crested*, and *low-Lopped Or*, by the name of *Capenburgh*. I doe rearme these *Capons Armed*, because *Natura sunt bellicosus*, *tamestis castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onely abated, but *virtue* taken away. This *Bird* because hee waxeth the fatter for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*; and that *Celibes* are *Caelites*: the *single life*, the *Saint-like life*. But *Lipsius* must bring better witnesseth than *Capons* to approoue the truth hereof, before it will be received for truth.

He



Hee beareth *Argent*, three *Peacokes* in their *pride Proper*, by the name of *Pawne*. The *Peacock* is so proud that when he erecteth his *Fanne of Plumes*, he admireth himselfe: and some write that he swalloweth vp his *Excrements*, because he ennieth man the vfe thereof. Indee those which are most *proud*, are generally of such *luttish* and *dirty qualities*. He displaieth his plumes, against the raies of the *Sunne*, that they may glister the more gloriously; and hee loseth this beautifull *Traine* yeerely with the fall of the *leafe*; at which time he becommeth bashful, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* becomneth to bee renewed. And such is the quality of many *Dames*, who being painted and *rishtie attired*, cannot keepe within dores, but being *undressed* and in their owne *hew*, they are loath any man should see them.

Three Peacokes.



Hee beareth *Argent*, a *Cheueron Sable*, betweene a *Ch eueron* betweene 3. of *Turkey-cocks* in their *pride proper*, by the name of *Tro of Denonshire*.

A Ch eueron betweene 3. Turkeycocks.

Like as there are *Insect Animals* that liue vpon the earth, as hath bene before shewed, in shutting vp the Tract of *Terrestrial Animals*, so are there in like sort *Insects*; that liue about the earth, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe liue about the Earth in the *Aire*.



Hee beareth *Argent*, three *Bees volant*, *En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Domesticke insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose Common-wealth both in *peace* and *warre*, with the seuerall *duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond beliefe, and will aske as large a volume, as the Common-wealth either *Platoes* or *Licurgus*, to set it forth as it deserueth.

Three Bees volant.



He beareth *Argent*, a *Bee-hiue*, beset with *Bees diu* *uently volant*, *Sable*, by the name of *Roos of Makelfield* in *Cheshire*. The *Bee* (saith the *wiseman*) is the *leaf* of *Birds*, but shee is of much *vertue*; and shee prouideth both *Hony* for *pleasure*, and *Waxe* for *thrif*. And not onely doe they carefully preferue their owne *petty-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verse,

Bees huius.

The

rather purpose to lay open their diuers formes of *Bearing* in *Coat-armour* then meddle with their vnimitable particular kinds : as in example.

Three Eeles naiant.



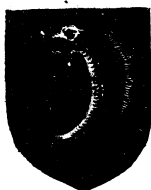
He beareth *Argent*, three *Eeles naiant*, in *pale barre*, *Sable*, by the name of *Ellis*. Of this sort are all *Lampris*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerly resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoever other *Fish* whole *Couering* consisteth merely of *skinne*, and haue not the defensible furniture of *scales*, such as next ensue, as in example.

A Dolphin naiant.



He beareth *Azure*, a *Dolphin Naiant*, *Imbrued Argent*, by the name of *Fitz-James*. The *Dolphin* is a *Fish* of so great *strength* and *swiftnesse*, that hee is the *Fishes*, which hee followeth for his *prey*, by the *Rocks* or *Shoore* for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the *Rocke*, and sometimes runnes himselfe on *shoore*. Such many times is the successe of overheady, and outrageous men, who seeking furiously the hurt of others, feele the smart themselves, in their owne overthrow.

A Dolphin hauriant.



The field is *Iupiter*, a *Dolphin Hauriant*, *Sol*. This *Coat* is euermore borne quarterly with the three *Flores de Lices Sol*, in a *Field Iupiter*, by the Kings *Eldest sonne*, who beareth the title of the *Dolphin of France*; and is thereby knowne to be *Heire apparent* to the *Crowne* of that kingdom. The *Naturalists* write, that the *Shee Dolphin* hath *dugges* abounding with *milke* wherewith she giueth her young ones *suck*; and that shee is, as in that respect like to *women*, so also in her affection of loue; in so much that *Dolphins* haue fallen so exceedingly in loue with faire *youthes*, as that they became most familiar with them, and afterward wanting their company, haue died for griefe. They are reported also to be great louers of *Musicke*.

Hee



Dolphins Naiant.

He beareth *Azure*, three *Dolphins Naiant*, extended in *Pale Barre Or*. This is a *Vencian Coat-armour*, and is borne by the name of *Dolphin*. These *Dolphins* here are in their naturall forme of swimming, wherein they vse to marshall their great troupes in admirable order : for in the *vanguard* swimme all their young ones, in the *middle* all the *Females*, in the *reuerward* all the *Males*; like good *Husbands*, looking both to the orderly demeanour of their *wives* and *children*, and also hauing them still in their eie, to defend them from danger. To this *Head* must be referred all other *Fishes* of *hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.

Their order obserued in swimming.



Three Salmones Hauriant.

Hee beareth *Sable*, three *Salmones Hauriant*, *Argent*, by the name of *Salmon*. If *Apicius* (whose *tongue* was a *touch-stone* to trie the excellencie of all *dishes*) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other *Fishes*, though the old *Romans* made chiefe reckoning of *Acipenser*, a *Fish* of an vnaturall making and qualitie, for his *scales* turne all towards the *head*, and hee euer swimmeth against the *streame*. These three *Salmons* here were very faire *bearing* in a great *Charger Argent*. *Fishes* are borne *hauriant*, both respecting each other, and also *endorsed*, as in these next Examples.

The fifth Acipenser.



Two Barbels respecting each other.

Hee beareth *Azure*, two *Barbels* respecting each other, *Argent*. A like *Coat* to this (but different in colours) is borne by the *Familie* of *Colson* of *Essex*. This *Fish* euen in his name bewraith his shape, which gaue occasion thereof, by reason of the small and tender *filmes* that grow about his mouth, resembling after a sort the forme of a *Beard*, whereupon hee receiued the name of a *Barbell*.



Hee

Hee beareth *Gules*, two *Pikes hauriant endorsed Or*. This *Coat* is quartered by the high and mighty *Prince Hauriant Endorsed* the now *Duke of Wirtemberg*, for his fourth *Coat*, and are the *Armes* of the dominion of *Phiert*, within the *Territories* of the said *Duke*. Sometimes you shall find *Fishes* borne *fret-waies*, that is to say, *fretted*, or interlaced one ouer another, as in this next example.

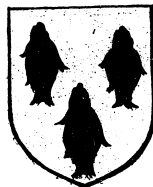
Y 2

Trowers fretted in Triangle.



Hee beareth Azure, three Trowers Fretted, in Triangle Teste, a la Quene, Argent, by the name of Trowerbeck. Wee vñe these words Teste a la Quene, in Blazon, to signifie the manner of their Fretting: The Heire of this Familie was in the time of Henry VIII. married to Iohn Talbotte of Albrighton, from whom the Talbots of Grafton now liuing, are lineale descended, and do Quarter this Coat.

Three Chalbots.



He beareth Or, three Chalbots Gules. This did belong to that worthy Earle Philip Chalbot, Earle of Newblanch, and great Admirall of France, whom King Henry the Eighth vouchsafed to make Knight, and companion of the most noble Order of the Garter. A Chalbot Fish seemeth to haue the shape of a Gournard, for so doth Bara describe him.

SECT. III. CHAP. XXIII.

Scales of Fishes not Continuat.



THE Hardnes of Scalie Fish (whereof wee haue before spoken) is not Continuat, but Plated fitting for Motion; but there is another sort of hard couering, which is *continue*: Of which fort, some are *crusted*, other some are *shelled*, as Examples shall shew.

Cheueron betweene three Creuices.



Hee beareth Argent, a Cheueron Sable, betweene three Creuices Gules. The rest of the Crusted sort of Fishes I will passe ouer, viz. Crabs, Lobsters, Crenises, Cuttles, Razers, Shrimpes, &c. leauing them to obseruation: and I will come to such Fishes as are shelled, as in the next following Escacheons shall appeare.

A Lobster vpon a Bend.



He beareth Gules on a Bend Or, a Lobster Sable. *Concul Argote de Molina*, in his booke entituled *Noblesse de Andalusie*, noteth this for the Coat-armour of Grilla. It is noted by certaine Naturalists, that the Lobster is subtil in acquiring his food, for he watcheth the Escallop, Oyster, and other like Fishes that are fenied by nature with a stronger and more defensible coat then himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue food

or

or aire, and in the meane time with his clawes hee taketh a stone, and casteth it betweene the shelles of the Oyster, so as she can neither saue her selfe, nor annoy her foe; vñing his wit for a supply of his strengths defect, according to the old prouerbe, *Where the Lions skin is too scant, it must bee pected out with a Fox case.*



He beareth Argent, a Lobsters Claw in Bend Sinister, Saltire-like, surmounted of another dexter-waies Gules, by the name of Tregarthicke. Those other fishes which are said to bee shelled, and are naturally inclosed in strong and thicke walles, doe dilate and open their shels at certaine seasons, either to receiue the benefit of the aire, or of food, and againe contract them (at their pleasure) and so defend themselves from all harme and violence. Of these, the Shels are of most frequent vse in Armes, and are diuersly borne, as well

with Ordinaries betweene them, as charged vpon Ordinaries, as by Example in the next Escacheons in part shall appeare.



He beareth Argent, an Escallop Shell Gules, by the name of Prelate. This Coat standeth in the Abbey Church of Cirencester within the Countie of Gloucester, and seemeth to haue been of long continuance there. The Escallop (according to *Diascorides*) is ingendred of the Dew and Aire, and hath no bloud at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into bloud. The eating of lop.

as that the Coller of the Order of *S. Michael* in France, in the first institution thereof, was richly garnished with certain peeces of gold artificially wrought, as neere as the Artificer could by imitation expresse the stampe of Nature.



He beareth Argent, ten Escallops, 4. 3. 2. 1. Sable, on a Canton Gules, a Mollet pierced Or, by the name of Renne Escallop. Kingscot, in the Countie of Gloucester. I doe heere Blazon the charge to be ten Escallops, although there bee but eight to be discerned; for such was the Coat before the addition of the *superiacent Canton*, which as it is intended, doth but ouerthadow those other two that are not seene.

Hq

A Heron volant.



He beareth *Argent*, a *Heron volant* in *Fesse Azure*, *membred Or*, betweene three *Escallops Sable*, by the name of *Herondan*. Heere also you see one gesture of a *Fowle volant*, in the carriage of his legges, which was not before exemplified. *Pliny* saith, that all *Fowles* that staile with *long shankes*, as they flie they doe stretch out their legges in length to their *tailes*; but such as are short legged, doe draw them vp to the miditt of their bellies.

A Fesse betweene three Welkes.



He beareth *Sable*, a *Fesse Engrailed* betweene three *Welkes Or*, by the name of *Shelley*. Whofo shall aduicellic view the infinite varietie of *Natures Workmanship*, manifested euen in the verie *Shells of Fishes*, shall doubtlesse finde iust cause to glorifie *God*, and admire his *Omnipotentie* and *Wisdom*, shewed in these things of meanest reckoning. To this head must be reduced all other *Shell Fishes*, of what kinde focuer, that are inclosed with hard *Shelles*.

SECT. III. CHAP. XXIV.

A Transition from things vnreasonable.



EE haue long insifted in the *Bearings of Animals* or *Living Creatures Vnreasonable*, distinguishing them according to their *Kinds*, sorting them into seuerall *Ranks*, placing them vnder *Sundrie Heads*, exemplifying their manifold *uses* and *Formes* of

Bearing in Coat-Armour, to the end that they might giue better life and warrant to such *Rules* and *Observations*, as concerning them are formerlie giuen. The last place I haue heere reserved, to the most *Noble Creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake hee created all other things, subiecting them to his *Soueraignty*, that they should feare *Man*, and *Man* should feare *God*. Thou hast giuen him (saith *David*,) *Soueraignty* ouer all the works of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*; and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* to his owne *Image*, not onlie in giueing him an *Vnderstanding Soule*, and a *Holie will*, but also a *Soueraigne Iurisdiction* ouer these in inferior *Creatures*; euen as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraignty* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightlie to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a heathen) to acknowledge the *Infinite Wisdom* of an *Eternall Creator*: And that *Godlie King* brake out in termes of *Admiration*, saying, *Thine eyes did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. That this *Creature Man*, is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *Entire*, with all his *Parts conuinct*, I will shew by *Examples*, and wee will first heere sette downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his parts borne in Coat-armour.

The



The *Field* is *Iupiter*, our *Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This *Coat* Our *Lady* pertaineth to the *Bishopricke* of *Salisbury*. Sith it hath pleased some (doubtlesse out of a deuout affection) to assume the *bearing* of the *blessed virgine* with her most *blessed Babe*; I hold it great reason to set this *Esccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that *glorious Virgin*, or her *Babe*; but yet I hold it vndoubted *Idolatri* to offer to these, or any other *Pictures* those

seruices of *worship* and *praier*, which *God* hath made his owne peculiar *prerogative*, not to be *communicated* to that *holy Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath bene acknowledged, that some *lewd Painters*, haue portraict that *unposited Lady* to the likenesse of their owne *Curtizans*, and so haue propoled her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost *worne* out the *worship* of her *sonne*, especially where their ridiculous *Images*, daily broached, doe finde any credit.



The *Field* is *Topaze*, a *King enthroned* on his *Seat Royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *Cape* of his *Robe Ermine*. These are the *Armes* of the *City* *Suul* in *Spaine*. As we formerly prescribed of *vnreasonable creatures*, that they should be set forth in their noblest *Action*; so much more is it fit, that *Man* (the most excellent of *Gods creatures*) should be set forth in his *greatest dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular person should

A King enthroned.

Man in his noblest action.

Many degrees of calling.

be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princes* in *folio Maiestatis*, *Pontifex* in *Pontificalibus*, *Miles* in *armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiesty*, a *Bishop* in his *Pontificall* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*. So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificalls*, sustaining his *Crozier* in his left *arme*, staied vpon the *Chaire*, and extending his right hand toward the *Dexter point* of the *Esccheon*, *Argent*. This *Coat-armour* was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Holij*. The dignity *Episcopall* is next vnto the *Regall*, inso much that *Constantine* the great, (the first *Christian Emperor*) next the received a *Bishop* with no lesse *reuerence* and *honour*, *Regall*.

A Bishop in his Pontifical.

The dignity Episcopall next the Regall.

then if every one of them had bene his owne *Father*: and great reason; sith they directly succeed the *Apostles* of *Christ* in the government of the *Church*, especially

especially if together with this *Aposolicall* dignity, they ioine the truth of *Apostolicall doctrine*, which the *Romish Bishops* haue abolished.

A Saracens
head enraised.



Hee beareth *Gules*, a *Saracens Head*, *Enraised* at the *Neck*, *Argent*, enuironed about the *Temples* with a *Wreath* of the *Second*, & *Sable*, by the name of *Mergib of Wales*. After *Examples* of the *Whole Bearing* of *Man*, it is fit the *Head* should first bee handled before the other *Parts*; forthat amongst all the parts of *Lining Creatures* the *Head* obtaineth the chiefeft preheminence, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onelie because it is *Capeable* of the knowledge attained by the *Senses*; but for that also, it

comprehendeth and containeth them all. As this *Member* is chiefeft in *Dignitie*, so hath *Nature* appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Tower*, that it might oversee all approaching danger before it come neere; for which cause also, *Nature* hath giuen *Man* more *Flexibilitie* to turne about his *Neck* and looke on all sides, then other *Creatures* haue.

A Cheueron
betweene 3.
heads coup-
ped.



He beareth *Sable* a *Cheueron* betweene three *Childrens heads coupé*, at the shoulders, *Argent*, their *Peruques*, *Or*, enwrapped about the *necks* with as many *Snakes Proper*, by the name of *Vaughan*. It hath bene reported (how truly I cannot say) that some one of the Ancestors of this Family, was borne with a *Snake* about his necke; a matter not vnpossible, but yet very vnprobable. *Ideo quare*.

A Cheueron
betweene 3.
Peruques.



He beareth *Argent* a *Cheueron*, *Gules*, between three *Peruques*, *Sable*. This *Coat* standeth in one of the windows of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commatius* because of his long haire) hauing attained the gouernment of the *Sterne* in the *Kingdome of France*, at his first coming to the *Crowne*, did institute a *Law*, that the *Frenchmen* should in common, weare their haire long, in token of liberty. And so contrariwise shauing of the haire was a signe of seruile bondage: For the *Romans* (saith *Francis de Rogers*) did institute by a public Edict, that the *haire* of *bondsmen* should be shauen in token of bondage. But as *haire*s change according to time, so it is the part of a *wise man* (saith *Farnesius*) to conforme himself to the mutability of times and seasons. After the *Head* the *Heart* doth challenge the chiefeft place, as in example.

Francis, Ref.
lib. 8. c. 10.
Lutherus, in
Tom. 3. fol. 3.



He beareth *Argent*, a *Heart proper*, a *Chiefe Sable*, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingering sicknes; much more must the heart waste in those that are possessed with the fretting canker of enuy, against the prosperitie of others. According to that saying; *I nuidus ipse sibi est longe tristissimus hostis*: The enuious man is a most deadly foe to himselfe.



thereto life and vigor, and enabling the same to the performance of euery action.

He beareth *Gules* on a *Chiefe Argent*, three *Hearts proper*, by the name of *Heart*. The *Heart*, saith one, is naturally shapéd long, and not round; to signifie, that our thoughts and consultations ought to bee long deliberate, and not hasty and inconsiderate. This is the *Fountaine*, seat, and treasury of *life*, wherthrough the whole body receiueth the *vital spirits*; which are (as it were) certaine quickning flames which by the ministry of the arteries and veins, are dispersed throughout all parts of the body, giuing



Hee beareth *Argent*, a *Fesse Gules* betweene three *Hearts vulned*, and distilling drops of blood on the sinister side proper, by the name of *Toto*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, inasmuch as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliorem in nobiliori loco, vis cor in medio*; To the best part the best place. This is that which of all other parts God requireth vs to referre for himselfe and to his seruice, where he saith, *My Ioune giue me thy heart*; and good reason, sith he was pleased to giue vs his *Iounes heart* to bee pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more principall part of a *Man*, the *Braine* or the *Heart*, sith God preferreth the heart, as more effecting the hearty affection of true *Charity*, then a speculatiue contemplation void of *Christian* practise.

Z

Hee

A Hart be-
tweene two
wings.

Bishop of
London, *AN.*
44. Hen. 3.



heart goe two diuers waies. Therefore well is that saying verified of these and like persons, which is vsuall in the mouthes of many men, *Mel in ore, verba lactis, fel in corde, frans in factis*; Hony in the mouth, gall in the heart, and guile in their actions.

An Arme.



Threedexter
Armes con-
ioined.



A hand ex-
tended on a
Chiefe.



Hee beareth *Gules*, a *Heart* betweene two wings, displayed *Or*, by the name of *Henry de wingham*. The Ancients vied to hang the figure of an *heart* with a lace or chain from the neck vpon the breast of a man, signifying thereby, a man of *sincerity*, and such a one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is farre vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their double heart*. Too rife are they found in this age, whose tong and

He beareth *Argent*, an *Arme Sinister*, issuing out of the *Dexter point*, & extended towards the *Sinister base* in forme of a *Bend Gules*, by the name of *Cornhill*. The *Arme* is a member of the *body* ordained by *Nature* for labour: and for that purpose thee hath fortified the same strongly with *Arteries*, *Muscles* and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any other mans power or industry too much, *God* hath forbidden vs to trust to the *Arme* of *Israhel*.

Hee beareth *Gules*, three *Dexter Armes* conioined at the shoulders, and flexed in *Triangle*, *Or*, with *Fists* clenched, *Argent*. This *Coat-armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Devon-shire*. These *Armes* & *hands* conioined and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare then life; *Nam honor & honestas pari passu currunt ambulant.*

He beareth *Or*, on a *Chiefe Gules*, a *Hand* extended and borne transuerse the *Chiefe*, *Argent*, by the name of *Mainefline*. The *Hand* is the *pledge of friendship* and *fidelity*, which was in ancient times confirmed by shaking of hands: but later times haue taken vp an other fashion, by embracing with the *Armes*: but the truth is, a handfull of that *Ancient Amity*, is more worth then a whole *armefull* of the *new*; which now euery where consists in *words*, not in *deeds*. The hand is the chiefe working instrument of the *body*, and of no lesse comeline

comeline then vs; *Quam multarum artium ministrum sunt?* saith *Zanchinus*; of how many *Arts* is the hand the worker? and it is called *manus* (according to Hand why some) *a manando, Vel quia ipsa è brachio manat, vel quia ex ea manant digiti; ei* called *Manus*. ther for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular vs thereof: as the *Thombe* is called *Pollux*, *quod virtute præ cæteris pollet*, for the strength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the *middlefinger*. The fourth *Annularis*, or *Ringfinger*. The fifth *Auricularis*, because men vs to picke their *Eare* therewith.



He beareth *Or*, a *Mans Legge*, Couped at the middest of the *Thigh*, *Azure*, by the name of *Bladdon*. The *Leg* is the member of *strength*, *stability*, *expedition*, and *obedience*. It was a custome of the *ancient World*, that *seruants* or *children* should put their hand vnder the *Thigh* of him to whom they should bee obliged by oath. Which ceremony (as some take it) they vsed alwell to shew the ready obedience of the *seruants* and *children* towards their *Masters* and *Parents*, as also the *iurisdiction* and *authority* of their *Masters* and *parents* ouer them. So did *Abraham* cause his *seruant* to doe; and the like oath also did *Israhel* require of his sonne *Ioseph*. A mans leg Couped. Ancient Custome.



Hee beareth *Argent*, a *Mans Leg Erased* at the *Thigh*, *Sable*, by the name of *Prime*. A mans leg Erased.

In blazoning of *Coat-armours* consisting of *Legges* borne after this manner, I hold it needlesse to mention the bearing thereof in *pale*, because it is *naturall* mention. for a mans *Leg* to stand vpright: but if the same be borne in any other fort then thus, then shall you make speciall mention thereof. Needlesse mention.



He beareth *Sable*, a *Legge Couped* below the *Knee*, *Argent*, by the name of *Shrigley* of *Cheshire*. The *legge* being the lowest and lowliest part of the *Body*, therefore doe we vs the motion thereof, to shew *humilitie* and *submission* to our *superiours*: and of all gestures of the *legge*, it is not more pliable to any, then to that whereby we humble our selues before *God* in *kneeling* and *praying*; as if *Nature* had especially framed our *Bodies*, as well as our *Soules*, for that *seruice* to him that made vs. And in this sense, *God* doth delight in mans *legges*, though he doth not (as himselfe saith) in the *strength* or *beauty* thereof. And as the *legge* cut off from the *body*, loseth all his former *strength*, so *Man* cut off from *God*, loseth all his *grace*, *power*, and *felicitee*, which are only preferred by our *Union* with him. A Legge couped below the knee.

SECT. III. CHAP. XXV.

Creatures of
exorbitant
kinde.

Amphibia.

IN the proceffe of our former traicts touching *Animals* as well *Rationall* as *Irrationall*, we haue bene very carefull to limit every feuerall kinde of creature with his owne *Naturall* and *distinct* bounds, formes, and *proprieties*; whereby it happeneth, that such other kinds of *living creatures*, as are any way exorbitant from *Natures* generall course and intendment, either for *qualities* or *essence*, (and therefore wanted a certaine place amongst the rest) haue bene referred for this last place. And of these there are *diuers* sorts; as first *Amphibia*, such as liue sometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples heere shall shew.

Beuer ra-
ping.

He beareth *Argent*, a *Beuer* erected *Sable*, deuouring a *Fish* proper, *Armed Gules*. This *Coat* standeth in a glasse window in an *Inne* of *Chancery* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beuer* is like an *Otter*, and both of them are like *lie dissembling companions*, who to make their profit, and feed their owne bellies, will closely keepe good quarter with contrarie sides, in affection to neither, but onely for their owne behoofe: therefore I could wish they had one other property of the *beuer*, which is to geld himselfe, that so he might escape from his pursuers, who hunt him for his *testicles*, which are much vied in *Physicke*. This *Beuer* hath only his *taile* fish, and therefore keeps that part most in the *water*: he hath his *hinder legges* like a *Swanne*, and his former like a *Dogge*, and so swimmeth with the one whiles hee *preieth* with the other.

Fesse be-
tweene three
Otters.Seales feet
erased.

Hee beareth *Argent*, a *Cheueron* betweene three *Seals* feet *Erected* and *Erased* *Sable*. These *Armes* doe pertaine to the Towne of *Yarmouth* in *Norfolke*. The *Firmes* wherewith this *Fish* doth swimme, doe serue her turne also as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea-calf*) is very wholefome against the *Falling Sicknesse*: but thee sucketh it out, and spillet it of enuy, that it should not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

The

The second sort of *Natures* vnnaturall creatures (as I may call them) are *Bigenera*. genera, such as are ingendred of two distinct kinds of *Beasts*, against the pre- script of *Natures* order. Of which *prodigious* kinds of *Beasts*, as some haue bene procreated by meanes of mans idle inuention, and others by casuall accident; so are there sundry sorts of *Beasts* no lesse vnnaturally ingendred through carelesse neglect of the separating each sort of *Cattle* by themselves, and by permitting *Beasts* of distinct kinds, to sort and feed together confusedly in the time of their heat. Such are those that *Vpton* calleth *Musimones*, ingendred of a *Goat* and a *Ramme*; *Tytirus*, of a *Sheepe* and a *Goat*; *Hybrides*, of a wilde *Boare* and a tame *Sow*; *Castorides*, *Dogges* ingendred by a *Fox* and a *Beuer*; *Lycifcus*, of a *Wolfe* and a *Mastiffe*, and such like.

These *Bigenorous Beasts* (saith *Vpton*) may well befeme the *Bearing* of *Ab- bats* and *Abbasses*, who beare the *Miter* and the *Crosse*, which are representations of *Pastoral Iurisdiction*, but haue not the actual exercise thereof; as the *Mule* and *Leopard*, hauing the generative instruments of the *Horse* and the *Lion*, yet haue not the naturall vse of them: though in this property, *Abbats* and *Abbesses* haue neuer bene very like them, but for the other respect. Where- upon a certaine *Author* hath this saying:

Mulus Et Abbates sunt in honore pares:

Mules, Abbats, and Abbesses are like;
They beare the weapons, but cannot strike.



He beareth *Gules*, a *Musimon* *Argent*. This is a *Bigenorous* beast of vnkindly procreation (like as the *Mule* before exemplified amongst *whole-footed beasts*) and is ingendred betwene a *Goat* and a *Ramme*, like as the *Tytirus* is ingendred betwene a *Sheepe* and a *Bucke-goat*, as *Vpton* noteth.



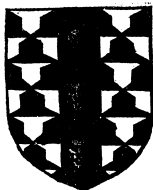
Hee beareth *Gules*, a *Leopard* *Passant* *Guardant* Or, *Spotted Sable*. The shape of the *Leopard* bewraith his vnkindly birth, forasmuch as he is in all proportion of body more like the *Pardus*, as well in respect of the slenderesse of his body, as of his spots, and wanteth the courage notified by the plentiful mane wherewith *Nature* hath inuested the *Lion*, being the expresse token of his generous and noble spirit. This *Leopard* enimie to the *Lion*, misbegotten *Beast* is naturally enemy to the *Lion*, and finding his owne defect of courage to encounter

the *Lion* in faire fight, he obserueth when the *Lion* makes his walke neere to his *Denne*, which (in policie) he hath purposely wrought spacious and wide in the double entrance thereof, and narrow in the midit, so as himselfe being much more slender then the *Lion*, may easily passe: when hee seeth the *Lion*, he maketh towards him hastily, as if he would bid him battell in the open fields;

The policie
of the Leo-
pard.

fields; and when he seeth the *Lion* prepared to encounter him, hee betaketh him to his heels, and maketh towards his *Denne* with all celeritie, whom the *Lion* eagerly pursueth with full courfe, dreaming of no danger by reason of the large entrance into the *Denne*. At length through the vehemencie of his swift courfe, he becommeth so straitened in the narrow passage in the middelt of the *Denne* (by reason he is much bigger bodied then the *Leopard*) that hee can goe neither forwards nor backwards. The *Lion* being thus distressed, his enemy passeth thorow his *Denne*, and commeth behinde him, and gnaweth him to death. Of this *Beast*, the *Head* is more vſually borne in *Coat-armour* then the whole, and that in diuers manner, as by these examples next ensuing may be seene.

Leopards
heads.



Occasion of
higenerous
procreations

gave occasion of that vulgar Prouerbe, *Semper aliquid noui fert Africa: Africa still yeelds new monsters.*

Leopards
heads issuant
Flowers de
lices.



no way discommendable, sith it is borne in the naturall colour.

Leopards
heads re-
uicied.



He beareth *Gules*, a *Bend Ingrailed Azure*, betweene three *Leopards Heads Or*, *Issuant Flowers de lices* of the second, by the name of *Dennys*. This is that ancient *Coat-armour* of that *Familie*, as appeareth in the *Cathedral Churches* of *Worcester* and *Hereford*, as also in the *Churches* of *Durham* and *Aulse*, and many other places: neuertheless, some haue of late yeeres altered the *Flowers de lices* into *Or*, wherein they haue much wronged the *Bearers*, in reiecting the ancient forme, which is both warranted by *Antique Monuments*, and

The *Field* is *Gules*, three *Leopards Heads Reuicied*, swallowing as many *Flowers de lices Or*. This *Coat* pertaineth to the *See* of *Hereford*. These *Leopards* heads differ from the former in this, that they are borne reuicied; of which forme of bearing you must take speciall notice in *Blazon*, as also of the *Flowers de lices*, which in these are said to be swallowed, and not borne.

SECT.

SECT. III. CHAP. XXVI.



N other sort there is of *exorbitant Animals* much more prodigious then all the former: such are those *Creatures* formed or rather *deformed* with the confused shapcs of *Creatures* of different kindcs and qualities. These (according to some *Authors*) are called in Latine *Monstra*, a *monstrando*, for shewing some strange euents. These *Monsters* (saith *S. Augustine*) cannot be reckoned amongst those good *Creatures* that God created before the transgression of *Adam*: for those did God (when he tooke the suruey of them) pronounce to be *valde bona*, for they had in them neither excess nor defect, but were the perfect workmanship of Gods creation. And of them *Zanchius* saith, that *Eorum deformitas habet usum, cum & Deo seruiant, ad gloriam ipsius illustrandam, & electis ad salutem promouendam*. If *Man* had not transgressed the Law of his *Maker*, this dreadful deformitie (in likelihood) had not happened in the procreation of *Animals*, which some *Philosophers* doe call *Peccata Naturæ*, Errors in Nature, *Quoniam natura impeditur in horum generatione, ne possit quale velit producere animal*. Some examples in this kinde heere ensue.



Hee beareth *Argent*, a *Griffon Passant*, his wings *Argent* displayed *Sable*, *Armed Gules*, by the name of *Halton*. *Leigh* in his *Blazon* of this *Beast*, addeth this word *Servant*, in regard of his *two-fold forme*, wherein hee doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*: If that be the cause, then doubtlesse that terme cannot be saide to be peculiar to the *Griffon*, as he would haue it; but rather common to whatsoeuer other *Animall* of double nature: as the *Wierne*, *Cockatrice*, &c.



He beareth *Or*, a *Griffon Rampant*, with wings displayed *Sable*, by the name of *Morgan*. The erecting of the *fore-legges* of this *Griffon*, is an euident testimonie of his readinesse for action, which addeth a *second* force to his attempt, and promisseth a successefull euent of his enterprize, by reason that hee vnitheth force and industrie together. The *Griffon* hauing attained his full growth, will neuer be taken aliue; wherein hee doth *Adumbrate* or rather liuely set forth the propriety of a *valorous Soldier*, whose *Magnanimitie* is such

as hee had rather *Expose* himselfe to all dangers, and euen to death it selfe, then to become captiue.

The valour
of the Griffon.

Hee

A Wiuern his wings displayed.



Hee beareth *Argent*, a *Wiuern*, his wings displayed and *Taile Nowed*, *Gules*, by the name of *Drakes*. This word *Nowed* is as much to say in *Latin* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricate-knoted with diuers infoldings, after the manner of a *Frette*: Like as the *Griffon* doth participate of a *Fowle* and a *Beast*, as afore said; so doth the *Wiuern* partake of a *Fowle* in the *Wings* and *Legs*, and with a *SNAKE*, *Adder*, or such other *Serpents* (as are not of *Crescible* kinde, but *Glide* along vpon their *Bellie*),

and doth resemble a *Serpent* in the *Taile*.

A Cockatrice displayed.



Hee beareth *Sable*, a *Cockatrice* displayed, *Argent*, crested, membered, and iolopped, *Gules*, by the name of *Buggine*. The *Cockatrice* is called in *Latine* *Regulus*, for that he seemeth to be a little King amongst *Serpents*, not in regard of his quantity, but in respect of the infection of his *Pestiferous* and *poisonfull* aspect, where-with he poisoneth the *Aire*. Not vnlike those diuellish *witches*, that doe worke the destruction of filly *Infants*, as also of the *castell* of such their neighbours whose prosperous estate is to them a most grievous eie-fore. Of such *Virgil* in his *Bucolike* makes mention, saying,

Nescio quis teneros oculus mihi fascinat Agnos,
I know not what wicked eye hath bewitched my tender Lambes.

A Reremoufe displayed.



He beareth *Argent*, a *Reremoufe* displayed, *Sable*, by the name of *Bakster*. The *Egyptians* (saith *Pierius*) vsed to signifie by the *Reremoufe* a man that hauing small meanes, and weake power, either of Nobility or of Fortune, or yet stored with pregnancy of wit, hath neuerthelesse stepped vp so suddenly that he might seeme not so much to be supported by the earth, as by a sudden flight to be exalted about the same. Sometimes you shall find this bird borne in the forme of some *Ordinary*; for so that you see them

borne displayed in *Pale*, three of them one aboue another. As in the *Ensignes* of the Kingdome of *India* sorted amongst the *Coat-armours* of the innumerable multitude of the great assembly holden at the *Councell of Constance*, *Anno Dom.* 1414. This little creature doth partake both with *beast* and *bird* in such neere-ness of resemblance to either of them, as that it may (with reason) be doubted of whether kind he is. By occasion whereof he taketh advantage in the battell betwene *beasts* and *birds* (mentioned in the *Fables* of *Æsop*) to flutter aloft aboue them to behold the euent of that dangerous fight, with a resolution to encline to the stronger part. Of all *Birds* (according to *Plinie*) this alone bringeth forth yong aliae, and none but shee hath wings made of panicles or thinne skinned. So is she the onely *bird* that suckleth her yong with her paps and giueth them milke.

Hee



He beareth *Azure*, an *Harpey* with her wings disclosed, her *Haue* *flotant*, *Or*, Armed of the same. This *Coat* standeth in *Huntington Church*. Of this kind of bird (or rather Monster) *Virgil* writeth in this manner;

Tristis haud illis monstrum, nec sauior ulla,
Peius & ira deum, Stigis esse extulit undis,
Virginei volucrum vultus sedissima ventris
Inglusies, unceq; manus & pallida semper
Ora same.

Virgil

Of Monsters all, most Monstrous this; no greater wrath
God sends amongst men; it comes from depth of pitchy Hell:
And Virgins face, but wombe-like gulfe vn-satiate hath
Her hands are gripping claws, her colour pale and fad.



The Field is *Azure*, an *Harpey* displayed, *Crimen*, *Crowned*, and *Armed*, *Or*. These are the *Armes* of the noble *City* of *Norenberga*, which according to the noble *Authors* is situate in the very Centre of the vast and spacious Country of *Germany*. The *Harpey* (saith *Vpton*) should be giuen to such persons as haue committed manslaughter, to the end that by the often view of their *Ensignes* they might be moued to bewaile the foulness of their offence.

The Harpey displayed.



Hee beareth *Argent*, a *Mermaid*, *Gules*, *Crined* *Or*, holding a *Mirror* in her right hand, and a *Combe* in maid her left, by the name of *Ellis*.

To these must be added, *Mantegres*, *Fishes*, *Monsters*, *Lions*, *dragons*, *Lions*, *Poisons*, and other double shaped *Animall* of any two or moe of the particular kinds, before handled.

SECT. III. CHAP. XXVI.



NT O this will I adde all sorts of *Animals*, which being duly of degenerate & monstrous Natures. shaped, doe neuerthelesse monster-like degenerate from their kinde, by reason that in their actions they doe shew themselves (as they are often found) borne in *Coat-armour*, I say not diuers or differing from their kinde, but meere repugnant and contrary to nature, which to looke vpon (their natures being duly considered) are no lesse monstrous then those deformed procreations, and naturally deformed *Animals* before handled, as by these few examples following may be seene.

A 2

He

A Lion Rampant Regardant.



Hee beareth Or, a *Lion Rampant, Regardant, Sable, Armed Gules*, by the name of *Gwaythe Voyde*, sometime *Lord of Cardigan in Wales*. This action doth manifest an inward and degenerate perturbation of the mind, which is meerlie repugnant to the most courageous nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bestiarum ad nullum pauebit occursum*.

A Lion Rampant coward



He beareth *Argent* a *Lion Rampant, Coward, purple*, by the name of *Roweh*. This is termed a *Lion Coward*, for that in cowardly fort hee clappeth his tail between his legs, which is proper to all kind of *beasts* (having tails) in case of extremity and feare, then which nothing is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindered by reason of the apposition of certaine artificiall Impediments. As shall appeare heereafter in these next following sections.

A Lion Rampant chained.



He beareth *Argent* a *Lion Rampant, Sable, Gorged* with a *Coller* and a *Chaine* thereto affixed reflexing ouer his backe, *Or*, by the name of *Ambleth*. This forme of bearing may signifie some *prince* who is to be captiued by such a one as was of greater power then himselfe.

No *beast* can be truly said to be so that is tied about the necke, which *Aristotle* obserueth, saying, *Quia Animal tunc est liberum, quando collum suum mouere non habet solum*.

A Horse passant Spangled.



He beareth *Sable* a *Horse passant, Argent, Spangled* on both legs of the neerer side, *Gules*, by the name of *Percinall*. Albeit this *Horse* be now *Spangled* as you see, yet must you not account him to be of so base & dejected nature, as that he hath beene forced to this subiection, but rather wone thereunto by tractable vlage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentleness, then by severity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam*

trahitur. For it is with *irrationall Animals*, as with the *Rational*, who are rather drawn by the *Eares* then by the *cloake*: That is, they are sooner wone by persuasion

swailon then forced by compulstorie meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the bearer.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing then haue beene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were ill furnished at my hands, then that I should leaue you altogether disurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-armours*, whose *Fields* (besides their grand *Charge*) doe admit some petite *Charge* to be annexed to the primer *Charge*. Others there are, wherein the *Field* being freed of such petite *Charges*, the same are imposed vpon the *Charge* it selfe. Hence it is, that wee haue so many *Lions* and other liuing things borne *Gutte, Billiste, Escalloppe, Pellette*, &c. as by this that ensueth in part may be seene.



Hee beareth *Azure*, a *Lion Rampant*, betweene *Eight crosse Crosetts, Fitched, three, two, two, one, Or*, twene *Charged* on the *shoulder* with a *Cressant, Gules*, a *Chiefe Crosetts* of the *second*, by the name of *Iordane*. A like bearing to this (the *Chiefe* excepted) hath the *Lord Delaware* for his *second Coat*, which is *Gules crusule botonne fitché* a *Lion Rampant Argent*, by the name of *Laware*, which I doe note vnto you for a further instance of such bearing.

A Lion be- charged.



owne particular.

The *Field* is *Diamond*, a *Lion Rampant*, betweene *eight Crosetts Crosetts, Pearle*. This *Coat-armour* pertaineth to the *Ancient Family* of *Long of Wiltshire*: whereof that Honourable and vertuous *Baronesse*, the *Lady Russell*, wife to the right Honourable and thrice worthy *Sr. William Russell*, *Lord Russell of Thornhaw*, is descended: whose severall vertues deserue to be published by a more skilfull penne. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my

A Lion Rampant and Crosetts.



He beareth *Argent*, a *Lion Rampant, Sable, Gorged* with a *Coller* and a *Chaine* thereto affixed reflexing ouer his backe, *Or*, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the careful obseruery find other *Charges* borne *Billiste, Pellette*, &c. And so concluding this third *Section*, I will hasten to the next.

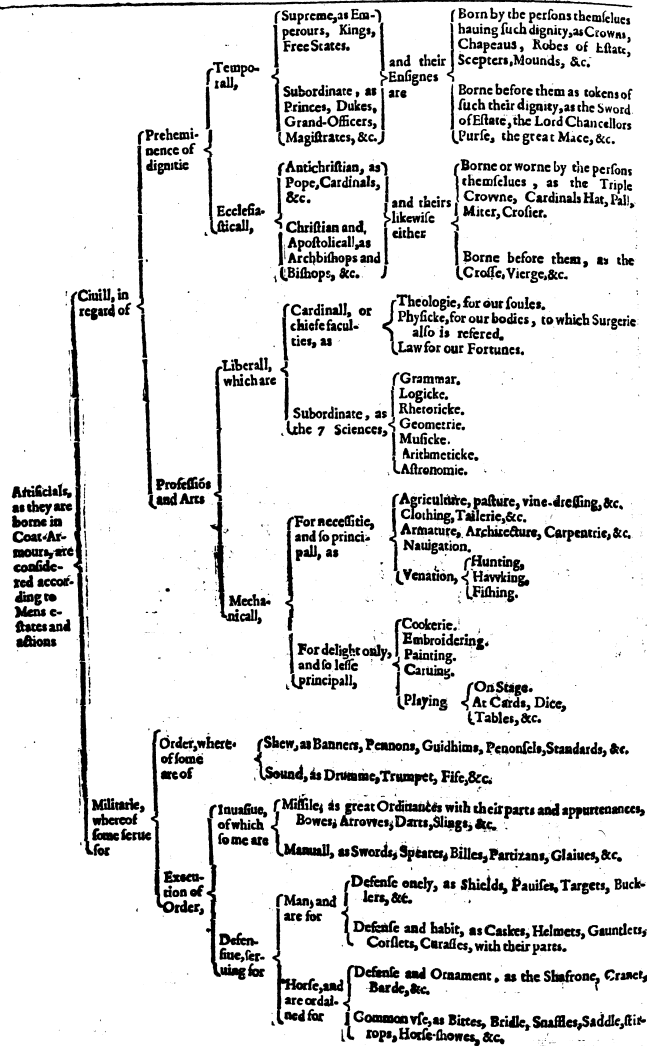
A Lion Rampant and Gorge.

The end of the third Section.

*Felices essent Artes, si de his solummodo
Artifices indicarent.*

THis *Fourth Section* treateth of *Coat-armours* formed of things *Artificiall*, that is, of such things as are wrought by the *Wit, Art, and Endeavour* of *Man*, for the *Vse* of *Man*: whether we consider such *Artificials* as appertaine to the vse of *Ciwill Life*, as the *Ensignes* of *Dignities*, both *Temporall* and *Ecclesiasticall*; and of *Professions*, both *Liberall* and *Mechanicall*: or else as they belong to the *Life* and *Actions Militarie*; for *Artificials* being made for the behoofe and seuerall *Uses* of *Men*, they are heere proposed according to the seuerall *Actions* and *Estates* of *Men*.

*Scientia non habet inimicum præter
ignorantem.*



SECTION IV. CHAPTER I.



Sall *Naturall* things (of which hitherto wee haue inreated) were made by the powerful hand of the *Almighty* and *All-wise* God for the vse of *Mankinde*, Power infused into man with the soule, where by every *Man* might inuent waies and meanes to helpe himselfe, and one *Man* to helpe another by the benefit of *Arts*, for the better vse of those things which *God* and *Nature* hath prouided. In which respects *Art* is reputed *Natura Simia*, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but wee may goe further, since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, of her fruits, as is *Husbandry*, &c. *Natures Physician*, in preferring *Natures* works, as *Architecture*, *Armature*, and *Physicke* it selfe : lastly, *Art* is *Natures Pandore*, in setting her out to the most tempting and pleasing fashion, by inuention of those things that tend either to the adorning or delight, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason of the inuention of *Arts*, *Quia Natura multipliciter est ancilla, & multis angustijs oppressa, ideo inuenta est Ars, ut suppleat defectum Natura* ; *Nature* is fore inuenced, to supply those defects of *Nature*.

In this place therefore wee intend from the works of *Nature* to come to the works of *Art*, so farre forth, as they are used in Coat-armour. And heere we must be borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplatiue* or *Operatiue* and *Practicke* whatsoeuer ; for so one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine Rules [or prescript formes :] And therefore some haue thought *Arts* to be ab *Artificio*, *Quia artificibus* ; *præceptis concluditur* ; Because it is comprised in briefe and compendious precepts : whereas those who so call it *quia per Artus operatur*, for the worke of the *limmes* ; they comprehend onely *Arts Mechanicall* by that name. Some more probably deriue it from the Greeke word *Arete*, which signifieth *vertue*, be of *Art*. In handling these *Artificials*, I will follow our prescribed *Order*, and beginne with the *Ensignes* of the *Actions* or estate *Civill*, and first with the *Highest* and *Soueraigne*, as in example.

The

A Crowne
Imperiall
Mitrall.

The Field is *Iupiter*, a *Crowne Mitrall Imperiall*, *Sol*, garnished and enriched with sundry precious *Gems*, *Proper*. These *Armes* doe pertaine to the *City* of *Toledo* in *Spain*. This sort of *Crowne* was deuised to represent a twofold dignity vnited in one, viz. *Sacrificall* and *Imperiall*, (in which respect I haue giuen it this new-coined forme of *blazon* :) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tanta est Sacerdotalis dignitas*, &c. (saith *Cassa*.) so great is the *Priestly* dignity, that in the *glorious* times of the

Romans no man might be *Emperour* or *King*, but he was to bee also a *Priest*; and thence are they intitled in their *Coines*, *Imperatores* & *Pontifices Maximi*; whence we may see that the *original* was merely *Heathensh* of the *Popes usurpation*, of that title *Pontifex Maximus*; surely he could find in his heart also to stile himselfe *Imperator Maximus*; for that high command hee challengeth ouer all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping Papacy*.

A Signification
of it c-
leuated.

The Field is *Mars*, a *Crowne Imperiall*, *Sol*. This is called an *Imperiall Crowne*, in regard of the *Imperiall Iurisdiction* and *Prerogatives*, that an *absolute King* (to whom such a *Crowne* is due) hath within his kingdom. The high rising of the *Diadem*, doth signifie the greatnesse and perfection of such a *King*, from whom there is no appellation, forasmuch as hee acknowledgeth no earthly *Superiour*, in any thing pertaining to his *Roiall Iurisdiction*, neither oweth hee duty, but onely to the *King* of all *Kings*, of whom

he holdeth by an *Immediat* right.

3. Crownes

Beluau.



The Field is *Iupiter*, three *Crownes* in *Pale Sol*. *Beluau* King of this our *Britanny*, hauing conquered *France*, *Almaine*, all *Italy*, and the *City* of *Rome*, together with all *Greece*, hee returned into this land and assumed vnto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo Azureo, quia ipse fuerat terna vice in diuersis Regnis coronatus*; Three *Crownes Or*, in a *Field Azure*, because he was three times Crowned King in sundry *Kingdomes*. But this kinde of *Crowne* is now held proper to such a *King* as oweth

homage or fealty to some other *King*, as to his *Superiour Lord*. In which respect some haue giuen it the name of a *Crowne Homager*.

It is in your choice whether you will terme the foresaid *Crownes Or*, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to be made of *Gold*. But when they are found to be borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention whereof they are.

The



The Field is *Iupiter*, a *Scepter Roiall* in *Pale*, insigned a *Scepter* with an *Eie*, *Sol*. This is the second *Ensigne* that is *Roiall*. borne by the person himselfe that hath the exercise of *Roiall Iurisdiction* and *authority*. This *Coat-armour* is of diuers *Authors* vouched to haue beene anciently borne by *Osiris* surnamed *Iupiter*, the iust sonne of *Cham*, the curled sonne of *Noah*. The *Eie* betokeneth *Providence* in gouernment: *Oculus enim est custos corporis*; The *Eie* is the watchman of the body; and the *Scepter* signifieth *Iustice*.



The Field is *Sol*, a *Mound*, *Saturne*, enuironed with a *Motind*. circle and insigned with a *Crosse Auellane*, *Mars*. *Bara* in his booke intituled, *Les Blazones des Armeries*, setteth downe this for the *Coat-armour* of one *Chawlas*. This kind of *Crosse* is called a *Crosse Auellane*, for the resemblance it hath of a *Philbert Nut*, which in *Latine* is called *Auellana*. This also is one of the *Ensignes* that representeth the *Soueraigne Majesty* and *Iurisdiction* of a *King*. By the roundnesse of the *Mound* and insining thereof with the *Crosse*, is signified, that the *Religion* and faith of *Christ* ought to be received and religiously embraced, throughout his *Dominions*; which high duty, is residing in his own *Soueraigne* power, and not to bee deriued from any forraigne *Spirituall Iurisdiction*.

Crosse Auellane
lanc whar.

He beareth *Sol*, a *Cap* of *Maintenance*. *Mars*, turned vp *Ermine*. A like *Cap* did *Pope Iuli*. 2. send with a *Sword* to *K. Henry* 8. And after him, *Pope Adrian* 6. gaue him the Title, *Defender of the Faith*, for that he had then late before written a booke against *Martine Luther*. But howsoeuer the *Cap* may seeme then and thereof to bee first called a *Cap of Maintenance*, certaine it is that the *Kings* of *England* did long before that time stile themselves *Defender of the Faith* as by diuers of their *Charters* yet extant may easily appeare.

A Cappe of
Maintenance.

He beareth *Luna*, a *Mantle* of *Estate*, *Mars* doubled *Ermine*, *Ouched Or*, garnished with a *Cap* of *Maintenance*. therunto fretwaies dependant, & *Tasselled* of the same. These *Armes* do pertaine to the *Towne* of *Bresknocke*. The *Mantle* is a *Robe* of *Estate* peculiar to *Emperours*, *Monarchs*, *Kings* and *Free Estates*, and thereof perhaps receiued this name, as I heere vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent a wel those kinds of *Manacles* that (together with some *Dignity* or *Iurisdiction*)

A Mantle of
Estate.

B b

Emperours

Emperours and Kings doe communicate vnto such as they aduance to some Principality, Dukedome, &c.

Ensignes borne before persons having dignity

Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Royal Majesty* or *Function* of an *Emperour* or *King*, and are worn by the persons themselves that doe exercise *Soueraigne Iurisdiction* ouer their *Subjects* within their *Dominions*. Now of those others that are borne before them and their *Viceroy* *gerents* holding place of *Supreme dignity* vnder them, in signification of that their dignity (which for breuities sake) I will here onely name, leauing their examples to be hereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *Cap of Maintenance*, the *Purse* wherein the great *Seal* is borne, the great *Mace*, &c. All which shall follow hereafter in place conuenient.

SECT. IIII. CHAP. II.



Ensignes Ecclesiasticall.

A Papall Infula.



An. 13. Hen. 7.

Helinford, pag. 1451.

A Cardinals Hat.



Onoph. Peron. de Cardinal. Insignia, pag. 168. Cofte Cat. G. M. part. 1. Concilio. 4.

AVING in the former Chapter discoursed of things *Honorary*, representing *Estate* or *Dignity Temporal*: Let vs now consider of such *Ornaments* as beare a representation of *Estate* or *Dignity Ecclesiasticall*, according to the distribution thereof, of which fort are these ensuing examples.

The *Field* is *Gules*, a *Papall Infula*, *Insigned* with a *Treble Crowne* and a *Crosse Patee Or*, Two *Labels* pendant *Argent*. This kind of *Infula* or *Miter*, is worn by the *Antichristian Prelate* of *Rome*, to signifie the threefold *Iurisdiction* that he doth arrogate to himselfe, as *Christi Vicar* generall in *Heaven*, in *Earth*, and in *Hell*. *Guido Duke of Yrbini* in *Italie*, who was elected *Knight* of the most *Honourable Order* of the *Garter*, Anno 23. *Henric. 7.* did beare this *Coat* quartered next to his owne. Astouching the installation of this *Duke*, Sir *Gilbert Talbot*, *Knight*, Sir *Richard Bere Abbat* of *Glastenbury*, and *Doctor Robert Sherbourne* *Deane* of *Pauls*, being sent *Ambassadors* to *Rome* vnto *Pope Iulij*, did beare the *Color* and *Habit* of this *Order* vnto the *Duke*; who receiuing the same, sent *Balthazar Castalio*, *Knight* (a *Manantuan* borne) to the *King*, which *Balthazar* was installed in his roome according to the vsuall *Ordinance*.

The *Field* is *Argent*, a *Cardinals Hat*, with *Stripes* pendant and platted in *True loue*, the ends thereof in *Base Gules*. These are the *Armes* of the *Antichristian Prelate* in the *Sea Adriaticum*, and is commonly called *Windschmarke*. *Pope Innocencius* the fourth ordained that *Cardinals* should weare red *Hats*, where they would signifie, that those that entered into that Order ought to be prepared to expose their blood and liues (if need so required) in the defence of the *Ecclesiasticall liberty*. And this *Institution* was made (according to *Cassian*.) at the *Council* holden

holden at *Lions*, 1273. But they haue ever since so farre digressed from it, as that they haue more iustly deferred that censure of a learned man, thus:

Semiuiros quicunque patres radiante Galero Conspicis, &c.

Whoever markes our carnall *Cardinals Weeds*, Their Hat, and pendant *Robe* of purple staines, Beleeue me, 'tis no crimson iuice which breeds This sanguine hew, nor costly scarles graine: But 'tis the guiltlesse bloud of martyr'd Saints, Wherein their thirsty vestures they haue dide; Or else 'tis blushing, which their *Weeds* depaints, As shaming at the shamelesse beasts they hide.

Cardinals Robes.



The *Field* is *Imper*, a *Staffe* in *Pale Sol*, and thereupon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fished* *Saurme*, edged and fringed as the second. This *Coat* belongeth to the *Archiepiscopall See* of *Canturburie*, which hath annexed with it the title of *Primate* and *Metropolitan* of all *England*; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This *Ornament* is called in *Latine Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, pallium fit omnibus*. What a *Pall* is, *Cassianus* sheweth in these words: *Pallium est quoddam ornamentum ad modum Stole Sacerdotalis, cum quibusdam crucibus nigris contextis, quod deferretur super alia ornamenta, circumdant pectus & humeros, ad modum corone dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Romane Bishop*) not lawfull for any to take vpon him the title of an *Archbishop*, before he had received from the *Pope* this *Ornament* which we call a *Pall*, and that was reckned to be a manifest demonstration of the lawfulnessse and fulnesse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to be buried with the possessor and owner.

Armes of the Archbishop of Canturburie.

Title of Metropolitan of England.

Ancient usage.

Corporall oath exacted.



formatus.

He beareth *Sable*, a *Miter* with two *Labels* pendant *Argent*, garnished *Or*. This *Coat* standeth in *S. Thomas Church* in *Nantwich*, otherwise called *Wich*, *Mulbankes*. Amongst the sundrie ornaments ordained for the illustration of the *Bishops* dignity, *Polydore Virgil* reckoneth the *Miter* for one, and affirmeth the same to haue bene receiued from the *Hebrewes*. And as touching the forked shape thereof, he writeth in this manner: *Adduntur bina cornua, quoniam Moses acceptis tabulis quibus Mandata Dei inscripta erant, visus est suis*

The forked shape thereof.

A Lion Rampant with a Crozier.



Paculus pastoralis.

Other ornaments.

Pope Clement.

Note.

Reference.

wherein they doe imitate the good and watchfull *Shepherd*, of whose *Crooke* this *Crozier* hath a resemblance. Besides these *Ornaments*, the same *Antour* speaketh of a *Ring* given to a *Bishop*, in signification of the coniunction or marriage of *Christ* with his *Church*, whereof the *Ring* is a pledge: and of his *Gloves*, that betokened cleanness of hands, free from all contagious corruption: and lastly, his *Sandals*, that betokened his industrious vigilance over his *Flocke*: all which are said to haue beene instituted by the *Decrees* of *Pope Clement*. In *Blazon* heere you shall not say *debrused* or *oppressed*, both in respect the *Crozier* extendeth not to the extremities of the *Escutcheon*, as also in respect of the slender substance thereof, whereby it may bee intended, the *Lion* may easily free himselfe thereof, if it were extended thorowout to the *Corners* of the *Escutcheon*. Howsoever, most true it is, that those who are aduanced to the *Calling* represented by the *Crozier*, ought to be like *Lions*, both for *courage* and *vigilance*, in execution of that great authoritie and iurisdiction wherewith *Christ* and his *Church* haue honoured them, for the repressing of obnoxious offenders, and preservation of the *Churches Peace* and *Discipline*.

To this *Head* must be referred all other *Ornaments* properly pertaining to persons of *Ecclesiasticall Dignitie* or *Function*. But this is sufficient in this place to shew their use in *Coat-armour*.

SECT. IV. CHAP. III.

Things borne by other persons.



and calling.



The Sword of Estate.

Things *Artificiall* borne or worn by *Persons* in *Dignitie*, and represented in *Coat-armours*, we haue spoken in the two Chapters preceding: In this shall be delivered *Examples* of such *Ornaments*, or representations of *Dignitie*, as are borne before *Persons* of such *Majestie* or *Dignitie*, for the more honour of their place

The *Field* is *Pearle*, a *Sword* of *Estate* in *Pale*, the point erected *Ruby*, *Hilted* and *Pomelled Topaz*, the *Scabbard* enriched with *stones* of diuers kindes, set in *Goldsmiths* worke proper. The manner of bearing this *Sword* varieth according to the seuerall *Estates* and *Dignities* of the persons for whom they are borne. But the same is not borne before the *Head-Officers* of *Burroughs* and other *Townes Corporate* (saith *Leigh*) comparable to the *Orderly Bearing* thereof within his *Majesties Chamber of London*, by reason of the want of iudgement

iudgement therein. It is therefore to bee obserued, that when the *Sword* is borne before our *Soueraigne Lord* the *Kings* most excellent *Majestie*, the *Bearer* thereof must carrie the point thereof direct vpright, the blade opposite and neere to the middle part of the forehead. And as to the forme of bearing the *Sword* before inferiour *Estates*, as a *Duke*, *Marquess*, *Earle*, &c. I referre the Reader to the *Accidence of Armorie*.



The *Field* is *Jupiter*, a *Mace* of *Majestie* in *Bend Sol*. I call this a *Mace* of *Majestie*, to distinguish the same from the *Mace* borne by a common *Sergeant*, nor only in forme, but also in use; forasmuch as this is borne in all *solemne assemblies* before his *Majestie*, as also before his *Highnesse Vice-Royes*. In like manner the same is borne before the *Lords Chancellor* and *Treasurer* of *England*, and the *Lords President* of *Wales*, and of the *North parts*; and the *Speaker* of the *Parliament House* in time of *Parliament*.

The *Bearer* heereof is called a *Sergeant at Armes*: whose office is to attend the *Estates* and persons afore said, for the execution of their commands, for the *Arrests* of *Traitors*, the *Remouue* of forcible *Entries*, and the *Apprehension* of *Malefactors*. A man that is under the *Arrest* of a *Sergeant at Armes*, is protected all that time from all other *Arrests*.



The *Field* is *Pearle*, a *Purse* open; the long strings thereof pendant *Fretted*, *Noted*, *Buttoned*, and *Tasselled*, *Mars*, all hatched *Topaz*, embroidered all over with the *Soueraigne Ensignes* of his *Majestie*, ensigned with a *Crowne Triumphant*, and supported of a *Lion Gardant* and an *Vnicorne*, vnderneath the same an *Escroll*. This *Purse* is borne before the *Lord Chancellor*, as the peculiar *Ensigne* of his *High Magistracie*, whose Office is to mitigate the rigour of the *Common Lawes*, of the *Realme*, according to the *Rule of Equity*: and

by apposition of his *Majesties Great Seale*, to ratifie and confirme the *Gifts* and *Grants* of *Dignities*, *Offices*, *Franchises*, *Privileges*, and *Immunities*, *Estates* in *Fee*, for *termes of life*, or for *yeeres*, granted by his *Majestie*: as also to correct and re- forme whatsoeuer seemeth to him (in any of those *Grants*) either prejudiciall to his *Majestie*, his *Royall Dignitie*, *Honour*, or *Profit*, before hee doe confirme the same vnder the *Great Seale*. He is (according to *Cassanews*) the *Kings Vicar*, for that (in his *Majesties* stead) he ordaineth *Provinciall Governours*, nominateth *Judges* without *election* by *Voices*, and appointeth other *Officers* of inferiour place and seruice. Hee hath his name a *cancellando*, of cancelling things amiss and rectifying of them by the rules of *Equity* and a good conscience. Of whose dignitie *Policrates* hath this *Tetrastich*.

Hic

*Hic est qui Leges Regni cancellat iniquas,
Et mandata pii Principis aqua facit.
Si quid obest populo, aut legibus est inimicus,
Quicquid obest, per eum desinit esse nocens.*

Ornaments
borne before Ec-
clesiasticall
persons.

Of Ornaments representing *dignitie* borne before *Ecclesiasticall persons*, the chiefest are the *Crosse* before exemplified, and the *Vierge*, which is borne before them in *Cattedrall Churches* within their seuerall *Iurisdictions*, which I leaue to each mans owne *Obseruation*.

SECT. IV. CHAP. IV.

Badges of
dignitie.



Of these *Honourarie Ensignes*, as well *Temporal* as *Ecclesiasticall*, worn by the persons *dignified*, and borne before them in token of honour, it shall not infringe our order, if I adde such *honourable donations* and *Badges of dignitie*, as haue in former *Ages* bene bestowed by *Emperours, Kings, Princes*, and *States* vpon their *Fauourites*, and vpon such others as they esteemed *worthie*, in respect of their merits, to possesse some pledges of their fauour, as testimonies of their owne worth : in which number are ranked *Rings, Chaines, Collars, Chaplets*, and such like. That these in former *Ages* were bestowed vpon persons aduanced to honour, appeareth by many euident testimonies both of sacred and prophane *Histories*. *Pharaoh* minding to aduance *Ioseph* (for that hee found by experience that *God* had bestowed vpon him gifts worthy to be highly honoured) put vpon his *Finger* a *Ring*, and about his *Necke* a *Chaine* of *Gold*. *Detrahens Pharaoh* (saith *Moses*) *annulum suum & manu sua, induit illum in manum Iosephi, iussitq; illum induere vestes xylinas, & apposuit torquem aureum collo eius, &c.* And as touching *Collars of Gold*, they were bestowed for *Rewards* vnto them, as appeareth in the first Booke of *Macabees* : *Fuitque ut audiuit Alexander Rex sermones istos, ut ampliore honore Iouathanem officeret, mittens ei auream fibulam, ut mos est dari cognatis Regum, &c.* Of these last mentioned *Ornaments, Rings* are most visually borne in *Coat-armour*, as followeth.

Collars be-
stowed vpon
such as were
of the Bloud
Royall.

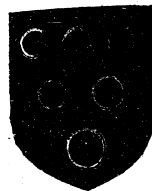
Three Rings
enriched
with Tur-
kesses.



Busshels full
of Rings.

Hee beareth *Sable*, three *Rings Or*, enriched with *Turkesses* proper. The *Romans* hauing lost three great *Battles* to *Hannibal*, one at *Ticinum*, another at *Trebia*, and the third at *Thrasimene*, *Mago* his brother went to *Carthage* to make report of his happie *Victories* to his Countreimen there : and for approbation thereof, hee powred forth before the *Senate* (as some report) a- boue a *Busshell* full, and as others write, about three *Busshels* and a halfe full of *Rings*, which had benee taken from the *Romane Knights*. And though custome and time haue made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none should vse them, but such as either *Bloud, Warres, Learning*, or *Office* and *Dignitie* had made capable thereof.

He



He beareth *Gules*, six *Annulets*, three, two, and one, *Or*, by the name of *Vypount*. This *Coat* is quartered by the right honorable the *Earle of Cumberland*. These are called *Annulets*, in respect of their small quantitie, wherein they differ from the bigger sort, and doe thereupon receiue their name of *diminution*, and are supposed to be the *Rings of Maile*, which (according to *Leigh*) was an *Armour of Defense* long before the hard temper of *Steele*, and was deuised by *Missus Masinus*, and then called an *Habergion*, for the nim-

Annulets
what.

bleness thereof : some others take these to be diminutives of the former *Rings*. And so from *Examples of Artificials* representing *Dignities*, I proceed to *Artificials* annexed to *Professions* or *Arts* of all sorts.

SECT. IIII. CHAP. V.



E now come to *Coat-armours* betokening or borrowed from the *Arts Liberal*: which are so termed (saith *Patricius*) *Quia liberos homines efficiunt ab omni turpi & sordido questu, &c. because they make men to be of liberal & ingenuous minds, free from base and sordid conuentionnesse and sensuall delight, ennobling them with true wisdom*, (the most noble endowment of *Mankind*) whereby *Men* are as it were linkt vnto *God*, and made most like vnto him. And this especially is effected, by that high and heavenly *Art, Theology*, a science not inuented by man, but proceeding from the *Eternall wisdom* of the *Almighty*, whereunto all other *Arts* are but *Handmaides*; in which respect, the *Professors* thereof are by right, and also by common consent of best approued *Heralds*, to haue the precedence of all *worldly professions* whatsoever; and this *Celestiall Science* tending to the eternall happines of the *Soule*, is accompanied with two other *Faculties* of great esteeme (though inferior to the former) which are, *Physicke*, and *Law*; the one respecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward *States* of fortune, which are not to be neglected of the wisest. And these three wee call the *Cardinal Sciences*, because of their great necessity and noble vse aboue the other seuen *Liberrall Sciences*. One example I will giue, which shall comprehend all these iointly; which is this next following.

Patric lib. 4.
Iustit. Regib.

Arts Hand-
maides
to Theology.



The *Field* is *Iupiter* a Booke expanded by *Teller*, and finished, hauing 7. labels with *Scales*, and a *Star* in the center of the third. This *Coat-armour* pertaining to the *Liberrall* *Vniuersity of Oxford*; the bearing thereof is supposed to be very ancient, by that which is written in the top of *Saint Samsons Church* in *Grechleyde*, in *Glocestershire*, where that *Vniuersity* in the old *Britanien* time (as is thought) was first planted. The Booke it selfe some haue thought to signifie that Booke mentioned

A Booke ex-
panded with
3. Crownes.

Seuen Seales
how heere
taken.

Inscription
diuers.

oned in the *Apocalyps*, hauing *seuen Seales*; but these heere are taken rather to bee the *seuen Liberrall Sciences*, and the *Crownes* to bee the *reward* and honour of *Learning* and *wisdom*; and the *Triplicity* of the *Crownes* are taken to represent the three *Cardinal Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to variety of times: some hauing, *Sapientia & Felicitate; Wisdome and Happinesse*: others, (and that very ancient) *Deus illuminatio mea, The Lord is my light*: others this, *Veritas liberabit, Bonitas regnabit; Truth freeeth vs, Godlinesse Crowneth vs*: and others thus, *In principio, &c. In the beginning was the Word, and the Word was with God*. This one *Esccheon* may seeme for a *paterne* of all the other *Sciences*, yet of some of the rest I will giue *instances*.

Three Pens.



Great things
performed
by the pen.

He beareth *Gules*, three *Pennes Argent*, by the name of *Compens*. This hath affinity with the *Art of Grammar*, & is therefore here placed. The *wisdome* of a *Learned* man, cometh by vling well his vacant time: and he that ceaseth not from his own matters and labour may come by *wildome*: *Eccles.* 3. 8. 3. 4. In ancient ages before the invention of *Printing*, the only means of preferring good *Arts*, (without which the *World* had bene ouerwhelmed in *Barbarisme*) was by this silly instrument, *The Penne*; whereby greater matters in the *World* haue bene atchieued, then euer could be by *Sword* or great *Caution*: and a great *Monarch* said, that he more feared one *blot* or *dash* of a *learned Pen*, which might wound his fame amongst all *Posteritie*, then the *Armies* of his most powerfull *Enemies*.

A Penner &
Inkhome in
Fesse.



Spurre to
welding.

The *Field* is *Argent*, a *Penner* and *Inkhome* in *Fesse Gules*, stringed *Azure*. These are the badges whereby *Noices* and practitioners in *Learning* are knowne, and by means whereof many men by long practise and industrious trauell, doe attaine to sundry places of *Eminency* in the weale *Publike*, to the great benefit of themselves, and good of their *Countrey*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*: then which there cannot be a greater *Spurre* to good endeauours, or more beneficiall for the vniuersall good, for that it returneth with plentifull interest: As a certaine *Author* noteth, laying, *Professoribus atq; veris bonarum Artium studiosis quicquid tribuitur, &c.* Whatsoever is bestowed vpon *professors* of *Arts* and those that are truly studious, that returneth an hundred fold benefit to the *Common-wealth*; whilst every man performeth the function whereunto he is called: either by preaching the word of God, or by forming some politike course of government, or by curing of the diseased. Where on the contrary part, that which is bestowed vpon *Counterfet Professors*, *Idle Masse-mongers*, and *Monks*, doth turne wholly to common destruction of the general good. Rightly therefore did *Frederick* the Emperour bestow double priuiledge vpon such as employed their time and trauell in the practise of good *Arts*.

Double pri-
uiledge.

Hee



He beareth *Argent*, a *Cheueron* betwene three *Text Tees, Sable*, by the name of *Tofte*. Letters haue not had originally any one precript forme of *Charaſter*, but haue in all Ages and Countries varied their forme according to the conceit of their first deuifer. As *Bekenhawb* noteth, saying, *Littera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notificandum vota hominum absentium, vel taciturnum infinita*; Letters were instituted to make knowne the thoughts of men absent or silent.



He beareth *Gules*, three *Text Eſſes, Or*, by the name Three *Text* of *Kekit-More*. Commendable was the invention of *Eſſes*.

Artemidorus the *Philosopher*, who read *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof hee should afterwards repent) hee did admonish him to rehearse the 24. *Greece Letters*, that so his momentary passion (which according to *Horace* is a fury for the time) might by some like intermission of time be diuerted and so languish away. This *Letter S* as it hath the forme of a *Serpent*, so doth it reſemble their sound and hissing. So much for *Grammaticall Eſcocheons*.

Of demonstrable examples of Instruments pertaining to the *Arts Liberrall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in Discipline and Instructions by speech onely, as *Grammar, Logicke, Rhetoricke, &c.* Or if they haue Instruments, they are such as are common with them to other profession, as the *Rule* and *Compaſſe, &c.* whereof the *Carpenter* and *Mason* haue vsed as well as the *Geometrician*. As for *Globes, Spheres, Quadrants*, and other *Astronomicall* Instruments, I finde them not vniually in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are windy Instruments, as are the *Organs, Shagbuts, Hawboies, Cornets, Flutes, &c.* The second sort consisteth in strings, and in the skilful fingring of them, as are *Harpes, Viols, Rebeckes, Virginals, Clari-cords, Bandore, Alpharion, Citterne, &c.* The third sort consisteth in striking, as the *Taber, Timbrell, ordinary Drummes* and *Kettle Drummes*, and such others, whereof in another place.

Instruments
pertaining
to Arts Lib-
rall.

Musical In-
struments.

Windy In-
struments.



The *Field* is *Saphire*, one *Organ Pipe* in *Band Sinister*, *Saltirwaies*, surmounted of another *Diexer*, betwene four *Cresses Pasce, Pearle*. This *Crest-armour* pertained sometimes to the *Lord Williams of Cant.* As touching the first finding out of *Musical Instruments* is cleere that *Tubal* the sonne of *Lamech* did deuise them, as appeareth, *Genes.* 4. where it is said, *Uxorem autem fratris eius, Tubal is fuit author omnium tractantium Citharam & Organum.*

Two Organ
Pipes.

C c

Hee

Three Howboies with as many Crosse Crofflets.



among Military Instruments.

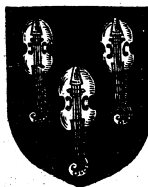
A Harpe on a Canton.



The signification of the Harpe.

King David in his most deuout Meditations.

Three Treble Violences transposed.



Three Celestiall signes on a Bend.



He beareth *Azure* three *Howboies* betweene as *ma- mic Crosse Crofflets, Or*, by the name of *Bourden*. Albeit the *Harpe & Organs* are onely named to be the inuention of *Iubal*, yet we must by them vnderstand him to haue beene the first deuiser of all other *Musical Instruments*. For so doth *Tremelius* obserue in his Annotations vpon that place before alleaged, saying, *His nominibus Synecdochice comprehendit omnia Instrumenta Musica quæ digitis ventos, mouentur*. Of some *wind Instruments*, as the *Fife* and *Trumpet*, wee shall speake

He beareth *Ermine* on a *Canton Sable*, a *Harpe, Argent*, by the name of *Fraunces*. By the *Harpe* (saith *Pierius*) men vsed in old time to signifie a man of staid and of a well composed and tempered iudgement, because therein are conioined diuers distinct sounds in note or accent of accord. Which office man seemeth to performe when he doth moderate and reconcile his discording and repugnant affections vnto Reason: and therefore this *Instrument* was worthily approued in praying, and praising of God, and vsed by the godly

Hee beareth *Gules*, three *Treble Violents*, transposed *Argent*, stringed *Sable*, by the name of *Sweeting*. *Diogenes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) not without cause vsed to taxe *Musicians* in this, that they could skilfully tune and accord the strings of their *Instruments*, but had the affections of their minde disproportionable and farre out of frame. Vnder these will I comprehend all other sorts of stringed *Instruments* whatsoeuer. And now will proceed to *Astronomical* examples.

The *Field* is *Gules*, on a *Bend Sinister, Argent*, three of the *Celestiall Signes*, viz. *Sagittarius, Scorpio* and *Libra*, of the first. This *Coate* is said to appertaine to the *King of Spaine*, in respect that hee found out an vknowne climate vnder which his *Indians* haue their habitation. But in such *Conquests*, it were to be wished, that as well *Iustices* Ballance, as *Sagittarius* his *Arrow*, or the *Scorpions* sting were there put in practise. The



it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*.

The *Field* is *Argent*, on a *Bend Azure*, 3. of the *Celestiall Signes*, viz. *Gemini, Taurus*, and *Aries, Or*. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be as well borne as that, *Quia ab esse ad posse bonum deducitur argumentum*. From that which is, to that which may be, wee may well frame a good *Argument*. It is borne, therefore it may be borne; but of the contrary you cannot say,

SECT. IV. CHAP. VI.



Hough great be the difference of dignitie and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanical* and *Illiberall*, because *Mechanical* those are the objects of diuine spirits & vnderstanding mindes, whereas these are for the most part but the imployments of an industrious hand; yet in these also, as there is great vse for the necessitie of mans life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberi exercere non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may be more truly called *Liberall*, then the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus*, so *Scientia*, laudatur & alget. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence, it being the chiefe *Nourice* of mans life, and hath in the times of the ancient *Romans*, bene esteemed an estate not vnbefitting their greatest *Dictators* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastor Gregis, Kaijn verò Agricola*; for heere we vnderstand not onely *Tillage*, but also *Pastorage*, *Vintage*, and all kinde of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*. Many are the *Instruments* pertaining to *Husbandrie*; I will make choice of some of the chiefe, and of most frequent vse in *Coat-armour*.

Worthinesse of Agriculture.



He beareth *Azure*, a *Plough* in *Fesse Argent*, by the name of *Kroge*. It was the manner in ancient time, when a *Citie* was to be built, to limit out the circuit thereof, by drawing of a furrow with a *Plow*, as *Alex. ab Alex.* noteth. So was it in vse also, when they intended the final destruction of a *Citie*, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the *Citie* of *Secchem*, put the people to the *Sword* that were therein, destroyed the *Citie*, and sowed salt therein, which was done (as *Tremelius* noteth) in token of perpetuall detestation thereof: but that kinde of circumstanting their

Plowing of Cities.

Cities, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in need of.

Harrowes.



He beareth *Ermine*, three *Harrowes* conioined in the *Nombrill* of the *Eſcocheon*, with a wreath of *Argent*, and as the ſecond, *Toothed Or*, by the name of *Harrow*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and feeded his land, for the better preparing of the corne to take root, and preſeruatiō thereof from the *Fowles*. Moreouer, it hath beene vſed ſometime by *Conquerours*, to torture and torment their enemies withall, and to put them to death. So wee read, that

1. Chro. 10. 3. *David* did execute the *Ammonites* his enemies, where it is ſaid, *Populum uero qui in ea erat educitum, diſſecuit ferra, & tribulis ferreis, & ſecuris: & ſic fecit David omnibus Cinitatibus Ammonitarum.*

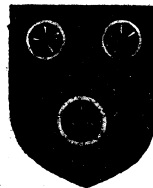
Sithes.



He beareth *Gules*, 3. *Sithes* in *Pale Barre Argent*, by the name of *Kempley*. The condition of this kinde of men is well ſet downe, *Eccleſiaſt.* 2. 8. *How can he get wiſdome, that holdeth the Plow, and he that hath pleaſure in the goad, and in driving Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?*

He giueth his minde to make furrowes, and is diligent to giue the *Kine* fodder.

Wheels.



He beareth *Gules*, three *Wheels Or*. This was the *Coat-armour* of *Sir Payne Roet Knight*, who had a daughter married to the famous *Engliſh Poet Sir Geffrey Chaucer*. I finde in the *Romane Hiſtorie*, of a *Husbandman* who was accuſed before the *Magiſtrate*, for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promiſed to bring forth his *Incantments*, and then brought forth his *Plowes, Carts, Oxen, &c.* ſaying, *mea incantamenta, Theſe are my charmes*.

that his induſtrious care made his grounds fertill, which others neglected, found the puniſhment of their *Idleneſſe*.

Other ſorts of *Wheels* there are, which albeit they are not meet for *Husbandrie*, yet I haue held fit to annex them to theſe, in reſpect of their beere-reſemblance, as in theſe examples may be ſeene.

He



He beareth *Or*, on a *Bend Azure*, three *Catharine Wheels Argent*, by the name of *Rudhall*. In the primitive age of the *Church*, euen children and young virgins, for profeſſion of their faith, did conſtantly endure moſt terrible deaths, as did *S. Catharine* by this kinde of *Whee*, wherewith all her tender limmes were bruized and rent in peeces. Now men will ſcarce bee true *Chriſtians*, when they may bee ſuch, not onely without puniſhment, but both with quietneſſe and commendation alſo.



He beareth *Argent*, a *Croſſe Gules* in the fiſt *Quarter*, a *Catharine Wheele* of the ſecond, which was ſometimes borne by *Robert de Stone*.

Vnder this *Head* may wee aptly beſtow all other *Inſtruments* pertaining eieher to *Husbandrie*, or to the *Reference*. ſeuerrall *Trades* of *Shepheards, Vine-dreſſers, Millers, Bakers, Brewers, Vintners, &c.* for that theſe are all grounded vpon *Agriculture* or *Husbandrie*.

SECT. IV. CHAP. VII.



Agriculture is for meere neceſſitie; clothing is partly for it, and partly for ornament and decencie: but had not *Man* ſinned, hee had not needed clothing; which were worth the conſidering by thoſe who are ſo proud of their apparell.

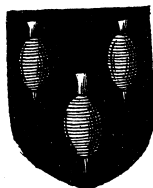


He beareth *Sable*, three *Wool Cards Or*, by the name *Wool-cards*, of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell of Fortune* was kept the very *Royall Plume*, *Robe* or *Mantell* of *Eſtate* that *Tanaquil* the wife of *Tarquinius Priſcus* made with her owne hands after the manner of *Water-chamlet* in waue-worke, which *Seruius Tullius* vſed to weare.

He

Fusiles vpon
slippers.

He beareth *Argent*, three *Fusiles* vpon *Slippers* *Gules*, by the name of *Hobby*. These are called *Fusiles*, of the Latine word *Fusus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the Temple of *Sanguis*, there continued even till the time that hee wrote his *Booke*, the wooll that the Lady *Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*.

Fusiles tran-
spiced.

He beareth *Sable*, three *Fusiles* vpon *Slippers* transpiced, the points downward, *Argent*. This *Coat* is quartered by *Knowle of Sanford*. Closter the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maid*s were to be wedded, there attended vpon them one with a *Distaffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Tarn* vpon it, to put them in mind, that *Huswifery* and *Wiwerie* were to goe together. *Fusiles* (saith *Leigh*) are neuer pierced or voided, but are diuersly borne, in respect of their local position or mutation: and the *Frenchmen* (saith hee) take them for *Spindles*, wee take them for *Weauers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow
Spindles.

Hee beareth *Argent*, a *Cheron* betwene three *Wharrow Spindles* *Sable*, by the name of *Trefues*. This *Spindle* differeth much from those precedent, in respect of the crooke aboue, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Turne* as the former, but at a *Distaffe* put vnder their girdle, so as they often times spinne therewith going. The round *Ball* at the lower end serueth to the fast twisting of the thread, and is called a *Wharrow*: and thereof this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Turne* as this doth,

Weauers
Shuttles.

Hee beareth *Argent*, three *Weauers Shuttles* *Sable*, tipped and furnished with *Quils* of *Yarne*, the threads pendant *Or*, by the name of *Shuttleworth*. Weauing was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* thread, the *Weauer* of *Linne* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those Arts were at first learned by imitation of *Silkwormes*, *Spiders*, and the like, whose subtil workes no mortall hand can match.

Vnder

Vnder this *Head* must be reduced all maner of *Tooles* and *Instruments* borne in *Coat-armour*, and pertaining to the feuerall Trades of *Weauing*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the feuerall mysteries or occupations of *Embroiderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Cassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his Trade. Heereto we will annex some few examples of *Taylorie*, as followeth.



The *Field* is *Topaze*, a *Maunch* *Ruby*. This *Coat-armour* pertained to the honourable *Family* of *Maunch*, Earles of *Pembroke*, and is quartered by the *Honourable* *Henry* *Grey*, now Earle of *Kent*. Of things of Antiquity (saith *Leigh*) that are growne out of vse, this is one, which hath bene, and is taken for the *Sleeve* of a garment. Which may well be; for you may see in old *Arras* clothes garments with sleeves wrought not much vnlike to this fashion, but now much altered from the same; for fashions and times doe goe together. That this is a *Sleeue*, I will make more apparent by this next example.



Hee beareth *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermine*, the handle holding a *Floure de Lize*. Or. This *Coat-armour* pertained to *William* *Maunch*, alias *Sappell*, sometime Lord of *Dunstons*. This word *Maunch* seemeth to be deriued from the Latine word *Manica*, which signifieth the sleete of a garment. And the same of some *Armors*, is termed *Manche* *mal tallee*. The signification of a *Maunch*. *Quasimanica* male talhata, as an ill shapen *Sleeue*. To weare *Sleeues* vnto any sort of Garment, was with some people holden reproachful, as appeareth in the exposition of the Epistle of *S. Hierome* ad *Eustochium*, in these words: *Obijcebatnr quasi delicatnm, quid Maronem quodd tunicam haberent Manicas*. The coming of the *Epistle*. hand out in this manner doth shew the same to be a *Sleeue*. For (if you obserue) you may heerein discern the bought of the *Arme* in the middlest, as also the *Elbow* opposite therunto, and the widening thereof at the shoulder, as if the same were enlarged with a *Gusset* vnder the Arme pit. Also the hanging down of the bag from the *Handwrist*, doth coneuire with that forme of *Sleeue* which the women of *Galway* in the *North* parts of *Ireland* at this day doe vse. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

Hee

A Cheuron
betwene 3.
Hats.

as in example.

He beareth *Argent* a *Cheuron* Gules, betwene three *Hats*, *Azure*, turned vp *Ermine*, by the name of *Bradenell*. The *Hat* was amongst the *Romans* a token of Liberty, and yet in *Vniuersities* the *Cap* is a signe of Authority and Dignity.

To this head may bee reduced, all sorts of things whatsoever pertaining to the adorning, decking, or trimming of the bodie, as *Combes*, *Glasses*, *Head-brushes*, *Curling-bodkings*, &c. And also *Purses*, *Kniues*, &c.

A Cheuron
betwene 3.
Combes.

He beareth *Sable*, a *Cheuron* betwene three *Combes*, *Argent*, by the name of *Tunfall*. The *Combe* is a necessary Instrument for trimming of the Head, and seemeth (as touching the forme thereof) to haue bene deuised by imitation of the backbone of a *Fish*: and serueth not onely for cleansing the Head from dandruffe and other superfluities; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them then their whole body is worth.

A Cheuron
betwene 3.
Pouches.

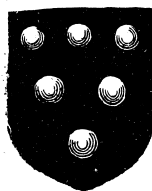
He beareth *Argent*, a *Cheuron* betwene three *Pouches*, *Sable*, by the name of *Pálmer*. The *Pouch* well stuffed with *Crownes*, maketh the owner looke loftily and big, and oftentimes to contemne men farre worthier then himselfe. Ye the base and ignoble *Clowne* hauing gotten, either by *Hooke* or by *Crooke*, some store of pelfe, more then the common sort of his base rancie, esteemeth himselfe worthy to bee sorted with hole of *Generous* race. To such it hath bene often said in reproch, *Generosus es ex crumena*: for that they stand stify vpon their worth, and would bee taken (I had almost said, mistaken) for *Gentlemen* for their wealth, being otherwise base and obscure.

To this head may likewise be reduced all things pertaining to *Traffike* or *Commerce*, and borne in *Coat-armour*, as in example.

A Chiefe
with three
Besants.

The *Field* is *Argent*, a *Chiefe* Gules, three *Besants*, by the name of *Russell*, (sometime of *Durham*) in the Countie of *Gloucester*. What *Besants* are, and of what forme, waight and value they were in ancient time, and why they were so named, I haue already shewed in my first *Section* in the *Blazon* of the bordure of *Richard Plantaginet* King of the *Romans* and *Earle* of *Cornwall*; whereto I referre you, for the auoiding of needlesse repetition.

He



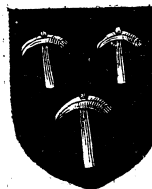
He beareth *Sable*, sixe *Plates*, 3. 2. 1. by the name of *Punchardon*. These are bullion of *Siluer*, having no manner of impression vpon them, but are onely prepared ready for the *Stampe*. In the *Blazoning* of this, and of the other last precedent, there is no mention made of their colour; because, as the former are cuer-more *Gold*, so in like sort, are these alwaies *Siluer*.

To this head must be reduced all other sorts of *Bullie*, *Reference* on, or *Coin*, and whatsoever else pertaineth to *Traffike* or *Commerce*.

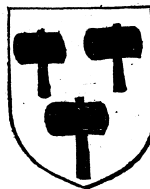
SECT. IIII. CHAP. VIII.



HAVING exemplified such *bearings* as are borrowed from the two *Arts* of nourishing, and *Cloathing* our *Bodies*; the third place may iustly bee challenged by that *Art*, which wee call *Armature*; whereby we are defended from all outward iniuries, either of *Foes* or *Weather*: for by *Armature* we vnderstand not onely those things which appertaine to *Military* profession, (whereof wee will speake in its proper place) but also those *defensiu* *Sciences* of *Masonry* and *Carpentry*, and *Metal* works, which doe concur to *building* and other necessary strengthening for protection of our weake *Carcases*. For houses are manions for our *Bodies*, as our *Bodies* are for our *Soules*; and the weakness of the one, must be supplied by the strength of the other. *Especially* of this kinde are these which ensue, as first, for *Masonry* and *Stone* works.

What vnder-
stood by *Ar-*
mature.

Hee beareth *Sable*, three *Pickaxes*, *Argent*, by the name of *Pigot*. This *Coat* may compare for *Antiquity* with any: in respect that it, or some such *Instrument*, seemeth to haue been vsed by the most *Ancient* of *Man-kind*, who was appointed to *digge* and *delue* in the *Garden of Eden*. Where wee may see, how little cause, any (though of *Noblest* and *Ancientest* blood) hath to be proud, if he looked vnto the *Pit* whence hee first was digged, being the very same from whence the meanest also is deriued.

Three Pick-
axes.

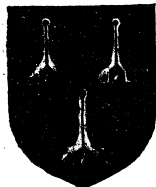
Hee beareth *Argent*, three *Mallets*, *Gules*, by the name of *Fort*. Touching this and sundry other *Instruments*, we must obserue, that whereas such *Instruments* are vsually made by one *Trade*, and vsed by another, (as the *Smith* maketh the *Axe*, which the *Carpenter* doth vse,) we thought it fittest to place them vnder those *Arts* for whose vse they were made (the end and vse of each thing being the perfection thereof) then to referre them to those *Arts* which forme and make them.

Three Mal-
lets.Vse the per-
fection of
of things.

D d

Hee

Three Leuels
with there
plummetts.



Reference.

He beareth *Azure*, three *Leuels* with their *Plummetts*, *Or*, by the name of *Colbrand*. This *Instrument* is the *Type of Equity* and *uprightnesse* in all our *Actions*, which are to be *leuelled* and *rectified* by the *rule of Reason* and *Iustice*. For the *Plummet* euer fals right, howloeu it be held, and what euer betide a *Vertuous* man, his *Actions* and *Conscience* will be *vnccorrupt* and *vncontrollable*.

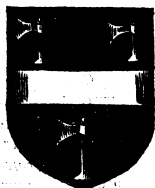
To this head must be reduced all manner of *Instruments* that doe pertaine to the seuerall *Trades* of *Bricklayers*, *Plasterers*, *Pauers*, and such others, whose worke consisteth of *Stone*, *Lime*, or *Morter*. So much may suffice for examples of *Masonry*. Now we come to *Carpentry*, as may appeare by these next following *Escocheons*.

A Cheueron
betweene 3.
Squires.



He beareth *Argent*, a *Cheueron* betweene three *Squires* *Sable*, by the name of *Atlowa*. These *Squires* (saith *Plutarch*) doe vse their *Squires*, their *Lines*, and *Leuels*; they goe by *measures* and *numbers*, to the end that in all their works there should not be any thing found done, either *hasty* or *at aduerture*: and therefore much more should men vse the like *moderations* and *rules* in the performance of those *Actions* of vertue wherein Mans *happinesse* doth consist: especially those who sit in the *Seats of Iustice*, which in *Moses* time were wont to be *Men Fearing God*, and *hating covetousnesse*, which is the perfect *Squire* which such ought to follow. But *Aristotle* writeth of a *Lesbian Squire* or *Rule*, which was made of so *flexible* a stuffe, that it would bend any way the workmen would haue it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Indges* worke by such *Squires*, making the *Laws* to bow to their priuate affections, and sometimes meane one thing, another time, the contrary, as themselves are disposed to incline.

A Fesse be-
tween three
Hatchets.



Hee beareth *Sable*, a *Fesse* betweene three *Hatchets*, *Argent*, by the name of *Wrey*. This *Instrument* is also much vsed in *Execution* for beheading of great offenders. In which sense, *Iordanus Virgilius*, *Viceroy* of *Sicily*, being imprisoned by his owne *Sonne*, gaue for his *Impresse*, an *Axe*, and a paire of *Fettors*, with this motto, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity.



The Field is *Argent*, a *Cheueron* Ingrailed, betweene three *Compasses* dilated *Sable*. These *Armes* doe pertaine to the *Company* of *Carpenters*.

Vnder this head must be comprehended all sorts of *Reference*. *Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seuerall *trades* of *Joiners*, *Milwrights*, *Carpwrights*, *Turners*, *Compers*, &c. and whatsoever other *Trades*, whose vse consisteth, and is exercised in working or framing of *Timber*, *Wainscot*, or any sort of *Wood*. And so from *Toolles* of *Masonry* and *Carpentry* borne in *Coat-armour*, we come to *Instruments* of *Metal-work*, (the other *Species* of *Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and former by *Fire*.



The Field is *Sable*, a *Cheueron* betweene three *Hammers* *Argent*, crowned *Or*. This *Coat-armour* belongeth to the *Companie* of *Smiths*, whose trade of life, as it is most *laborious*, so is it of most behoofe for the strength both of priuate mens persons, and of *Kingdomes*: and therefore the *Iron Hammer* doth well deserue the *Crowne* of *Gold* on it, *Iron* itselfe in respect of the vse being much more precious and necessarie for a *Common-wealth*, then *Gold* is: which the *Enemies* of *Gods* people knew very well, when they would not permit a *Smith* to liue amongst the *Israelites*, as may bee scene *1 Sam. 13. 19*, where it is said, *Tben there was no Smith found thoroughout all the Land of Israel*: for the *Philistines* said, *lest the Hebrewes make them Swords or Speares*. The *Hammer* and *Anuill* are two of the chiefe instruments of this *Trade*, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, Chap. 38. v. 28. where speaking of the laborious trauell of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make vp his workes, therefore he watcheth to polish it perfectly*.

The bearing of this *Coat-armour* is borne by the name of *Clouell*, and is thus blazoned: The Field *Argent*, two *Cheuerons* *Sable*, each charged with five *Nails* *Or*. The nail hath had his vse in *Militarie Service*, as well as *Domesticke Vse*: for with this did the prudent *Lady Isabel* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Nail* thorow the temples of *Sisera*, who was *General* of *King Iabins Host*.



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A Fesse between three
pairs of pincers.



He beareth *Argent*, a *Fesse* between three pairs of *Pincers Gules*. This *Coat* is quartered by the right honorable and worthy *Gentleman Sir William Russell*, Lord *Russell* of *Thornham* before mentioned. Though the *Pincers* be an instrument peculiar to the *Smith* that formed the same, yet is the *vse* thereof communicated vnto the *Professors* of diuers other *Trades*, as *Carpenters*, *Joiners*, *Ferriers*, &c. As touching the first invention of this *Instrument*, *Pliny* saith, that *Cynira* the sonne of *Agriapa* deuised *Pincers*, *Hammers*, *Iron*

Crowes, and the *Anuill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called *a fundendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed: but one example shall serue.



He beareth *Argent*, a *Chevron Gules* between three *Plumes Sable*, by the name of *Senings*. The *Plumes* may aptly serue for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument fastened to some line of many fadomes, doe found the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced vpon an unknowne *Coast*; that so, if necessitie requireth, they may betake them to their *Anchour* hold, or diuert their course some other way: whereby we are admonished

to found the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoalds of destruction.

Hitherto I haue only giuen examples of the *Instruments* of the said *Arts*: I will proceed to some examples of the *Workes* and *Effects* of the same, closing vp this *Chapter* with that of *Ecclesiasticus*, Chap. 38.

All these hope in their hands, and euery one bestoweth his wisdom in his worke: Ecclesiast. 38. 31.

Without these cannot the Cities be maintained nor inhabited: Ibid. 32.

And yet they are not asked their iudgement in the Counsell of the people, neither are they high in the Congregation, neither sit they vpon iudgement Seats, nor vnderstand the order of Iustice. They cannot declare matters according to the forme of Law, and they are not meet for hard matters. Ibid. 33.

But they maintaine the state of the world, and their desire is concerning their worke and occupation. Ibid.

SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed and permanent, as *Buildings*, either *profane*, for ordinarie *vse* of dwelling; or *sacred*, as *Temples* for Gods seruice: and some others are *moveable*, as *Tents*, &c. Examples wherof we will now produce. Hee



Hee beareth *Argent*, a *Towre* triple towred *Sable*, chained transuerle the *Port Or*, by the name of *Old-castle*. *Munster* reporteth, that *Catiphus* Gournour of the *Citie Susa*, had therein a *Tower* full of *Gold* and *Jewels*, but for auarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Alan King* of the *Tartarians*, surpris'd this *Citie*, and taking *Catiphus*, shut him vp in his *Tower*, saying vnto him, If thou hadst not so greedily walled vp thy *Treasure*, thou hadst saued thy selfe and this *Citie*: now therefore eat and drinke, and take thy fill of that thou lovest it to deere. So died hee miserably through famine in the midst of his excesiuue *Treasures*.

The *Field* is *Gules*, a *Lion Rampant Argent*, a *Castle A Lion Rampant* in the *Dexter Corner Or*. These are the *Armes* of *Sir Pand* and a *Castle*. *Francis Castillon* of *Bonham-Vallence* in the *County of Berke*, *Knight*, descended of the noble *Familie* of the *Count Castillon* in *Piemont*, neere vnto *Mantua*.

The *Lion* is a magnanimous beast, and of an inuincible courage, and is not daunted with any occurrent, neither (being line downe) will he be rowed but at his pleasure, as appeareth *Genes. 49. 9. Iudah as a Lions whelp* shalt thou come up from the spoile my sonne. Hee shall lie downe and couch as a *Lion*, and as a *Lionesse*, and who shall stirre him? Moreover, of his incomparable strength, and noble courage, a certaine *Author* saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The *Lion*, the strongest of all *Beasts*, feareth not the encounter of any.



He beareth *Or*, a *Castle* triple-towred *Gules*, the *Port A Castle* tri-
dispaied of the *Field*, leaued *Argent*. Note, that
when the *Architecture* or *Masonrie* extendeth it selfe
all ouer the *Field* from the one side of the *Escutcheon* to
the other, then must it be named a *Castle*. But if it
be thus Turreted and enuiored by the *Field*, then
must it be blazoned (as aboue) a *Towre* triple-towred,
or a *Tower* with so many *Turrets*. The *Gate* must be
conceiued to be transparent, so as the *Field* doth ma-
nifestly shew it selfe thorow the same: and all the *Port*
should haue *Or*, if the conceited shadow representing the thickeesse thereof,
did not extenuate a great part of the same.



He beareth *Argent*, a *Tower Sable*, hauing a *Scaling A Tower* and
Ladder raised against it in *Bend sinister Or*. This *Coat* scaling lad-
is quartered by *Sir Edward Maunsell Knight*. The
Ladder thus raised against the *Tower*, may put vs in
minde to stand carefully vpon our *Gard*, who liue in
this world as in a *Castle* continually assailed with our
spirituall and corporall enemies, that cease not euer-
more to plot and put in execution what soeuer tend-
eth to our destruction.

After

After these *Buildings* of prophane and vulgar use, wee should annex examples of *Buildings Sacred*, as *Churches*, &c. in stead whereof, we will content our selues with these examples following.

Three Arches.



He beareth *Gules*, two single *Arches* in *Chiefe*, and a third in *Base*, *Argent*, their *Capitals* and *Pedestals* by the name of *Arches*. These are supposed to be *Arches* of a *Bridge*: and *Nicolaus de Poite*, *Duke of Venice*, gaue a *Bridge* for his device, bearen with the *masc*, with this *Motto*; *Alis inseruendo confumor*. *Pope Xist* the fourth also gaue a *Bridge*, with this word; *Cum eorum publicarum*. And it may signifie the cares and patient stabilitie of men in *Magistracie*, who must endure the assaults, taunts, & enuy of the discontented vulgar.

A Pillar enwrapped with an Adder.



Hee beareth *Or*, a *Pillar Sable*, enwrapped with an *Adder Argent*, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conioined with *Constancie*, both which being vnitied in men of high spirits, doe greatly auailie to the achieuing of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to be in a *Prince*, setteth downe two in especiall; whereof the one is *Prudence*, whereby the *Heale* publike is gouerned in time of peace; the other, *Fortitude*, whereby the attempts of the enemie are frustrated in time of warre. To these wee will adde one example of a *Worke moueable*, as in this next *Escutcheon*.

Tents.



Hee beareth *Sable*, a *Cheueron* betwene three *Tents Argent*, by the name of *Tenton*.

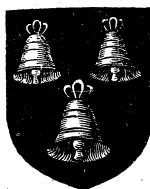
Of this sort are the *Ships* and *Boats* heereafter to be handled, and all other navigable *Vessels*, in respect that during the time that men doe vndergoe any voyage, they are to them a kinde of *domesticall habitation*. Now proceed we to examples of *buildings* ordained for sacred use, whereof in these immediately ensuing.

Crosse mounted vpon Grieces.



He beareth *Gules*, a *Crosse* crossed, mounted vpon three *Grieces Or*. This *Coat* is quartered by *Edward Iones of Lanuair* in the *County of Denbigh*. The *Crosse* thus mounted vpon three *Grieces*, may put vs in mind of the meanes of our *Saluation*, euen *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; whereby he hath ioined vs vnto God the Father, and by that his one *Oblation*, hath purchased vs eternall *Redemption*. The three *Grieces* or steps

steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope*, and *Charitie*, the three chiefe *Theological* vertues.



He beareth *Sable*, three *Bells Argent*, by the name of *Three Bells*. *Porter*. This sort of *Bells* that are cast by the hand of a *Founder*, is not of so great *Antiquity* as some others heereafter handled; yet their vie no lesse approued, then those: forasmuch as both these and those were ordained for good uses; these to assemble the people together to heare *diuine Service*, the other to moue them (being assembled) to attention, when the *High Priest* did exercise his office.

Because we haue heere spoken of *Building* and *Houses*, it will not bee much amisse to adde hereunto such *Escutcheons* as are deriued from *Instruments of Household-use*; such are these ensuing.



Hee beareth *Gules*, three *Cushions Ermine*, *Buttended* and *Tasselled*, *Or*, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and giuen to some *Ancestors* of this bearer (if Fame bee true) for that by occasion of a *Combat* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward then the *Challenger*, came very early to the place at the day appointed, and by chauce fell on sleepe in his

Tent: the people being assembled and the houre come, they found him ded to the battell, whereupon he wakened suddenly, rane furiously vpon his *Aduersary* and slew him.

These and such other *Vienfiles*, doe serue as well for *Ornament* as *Necessity*: whereas others there are which serue for necessity only, as in example.



He beareth *Gules*, a *Fesse Humet Or*, betwene three *Trestles Argent*, by the name of *Sriadford*. All *Instruments* of *Houholds* are from *Nature* in respect of the matter; but from *Art* in regard of their forme, as *Trestles*. *Cassius* saith in these words, *Omnia instrumenta supellectilia, (secundum quosdam) in domo, sunt a natura quoad materiam, non quoad formam. Natura enim dedit lanam, non vestem; lignum, non lectum; corium, non calcem; ferrum, non gladium*. This *Charge* placed transfere the *Escutcheon*, is of some *Blazoners* taken (if not mistaken)

ken) for a *Table*.

Hee

A Treuet.



Hee beareth *Argent*, a *Treuet Sable*, by the name of *Treuet*. A *Treuet* seemeth to bee so called of 'its *Three-feet*, or a *Tripode*, which in Greeke, signifieth a Stool of so many feet. Amongst the *Heathens*, *Apollo's* Priest was said to giue *Answers* from the *Oracle*, sitting on such a Stool, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

Three fleshpots.



Hee beareth *Argent*, three *Fleshpots Gules*, by the name of *Mounbowchier*. It appeareth by *History*, that the *Ancients* were wont to seeth their meat in the hides of *beasts*, which yet is in vse in *barbarous Countreies*, but *Art* supplieth that defect. The *Fleshpots* of *Egypt* are objected to the *fleshy minded Jewes*, who were contented to forsake their hope of blessed *Canaan*, to enjoy againe their belly-cheere: and *Esaus* messe of *Pottage*, is with many of more esteeme, then the *birth-right* and inheritance of the *heavenly Canaan*.

Three paire of Bellows.



He beareth *Argent*, three paire of *Bellows*, called by the name of *Scipton*. The invention of this Instrument for making of *Winde*, was much more *witty*, then that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharis*.

Three Lamps.



Hee beareth *Argent*, three *Lamps Sable*, a *Fiske* of three *Points*, *Gules*, by the name of *Lampes*.

Besides these aforesaid, there are many other Instruments, of *Household vse*, as *Morters*, *Gridirons*, &c. which we leave to obseruation. And to this, may be referred, *Candles*, *Torches*, &c. The *Emperour Augustus*, gaue foure *Candles* for his *Decease*, one being, the other three extinct; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *World* should lose their *beauty*, by the brightnesse of his *glory*.

SECT.

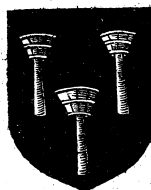
SECT. IIII. CHAP. X.



lie appeare.

EXT to *Armature* with the appendices thereof, succeedeth *Navigation*, whereunto pertaine all sorts of *Ships* and *Boats*, with their severall parts, their *Hulls*, *Stemmes*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchor*, &c. Whereof diuers are borne in *Coat-armour*, as shall by these next examples part-

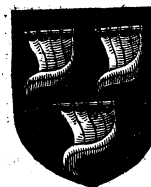
The Art of Armature.



He beareth *Gules*, three peeces of *Masts Couped*, with their tops *Argent*, by the name of *Cramer*. The invention of the *Mast*, as also of the *Crosse* peece whereunto the couped. *Saile* is fastened, (and is thereof called the *Saile-yard*) came (saith *Polydor*) from *Dadalus* that excellent *Ingeniary* of *Athenes*, who is famous for making the *Artificiall* all *Copp*, wherein *Pasiphae* (that Monster of *Mankind*) did put her selfe, and so enioied her lust and bestiall desires with a *Bull*, with whom he was in loue.

Three peeces of Masts couped.

Polydor. Virg. lib. 4. de inuentariis rerum.



He beareth *Gules*, three *Sailes Argent*, by the name of *Three Sailes*. *Caenell*, alias *Locuall*. *Pliny* ascribeth the invention of *Sailes*, to *Icarus* the sonne of *Dadalus*, who for this device, is said (by *Poets*) to haue flown with *Artificiall* wings. In a *Naturall* conflict (saith *Alex. ab Alex.*) to strike *Saile* or take downe the *Flagge* at the command of another, is a token of yeelding or submission, which is yet obserued by men of *Naturall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* branelly mounted on a *warlike Steed*; a woman of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.

Three Sailes.

Plin. Nat. Hist. lib. 7. cap. 16.

How ingen.

Alec. ab Alex.

Gen. dist. lib. 4.



Hee beareth *Gules*, an *Anchor* in *Pale*, *Argent*, the *Anchor*. *Timber* or *Crosse* peece thereof *Or*, by the name of *Good-reed*. *Anacharis* (saith *Pliny*) made *Anchor*s first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Vt spes propostum tenemus, quam velus animi anchoram habemus tutam & firmam*. Because *Hope* doth establish and confirme our *Faith* against all the tempestuous *Gulfs* of aduerser occurrences. *Cosmus Medicus*, Duke of *Hetruria* gaue two *Anchor*s for his *Impresse*, with this word, *DVABVS*, meaning, it was good to haue two *holds* to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchor*s, with this *Motto*, *CHRISTO DVCB*: a worthy and Princely choice of so heavenly a *Pilote*.

An Anchor.

Plin. Nat. Hist. lib. 7.

Heb. 6. 18.

E e

Hee

A Rudder of
a Ship.

He beareth *Azure*, a *Rudder* or *Helme* of a *Ship*, *Argent*. By the help of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Seas*. The vse of the *Helme* and *Steering* (saith one) seemeth to haue beene taken from *Gleeds* and *Puttocks*, that turning and winding of their *Tailes*, doe guide their course in the *Aire*; and the *Gouernours* of *Common-wealthes* are said to guide the *Sterne* of the *State*, by reason of the many waues wherewith Kingdomes are tossed. Other parts of *Ships* haue beene borne both in *Coat-armour* and *Impresses*.

Horatius Gonsaga gaue the *Prow* of a *Ship* tied to a *Plow-wheele*, with a *Lamellouer* it: signifying his quiet *Countrie-life*, after his *Naual-life*. And *Cardinal Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *HOC ORVS*: shewing what a *Pilote* he would be, if he had the *Command*.

A Lighter
boat.

He beareth *Or*, a *Lighter Boat* in *Fesse*, *Gules*. This *Coat-armour* pertaineth to the Family of *Walfo* of *Sweland*. Like to this was borne in *Deuise* by the *Prince*, *Iam Bentiuolous*, who opened his meaning with this word, *ME VIDEO IN MARI SINE GUBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with eury waue of affection. But in these tossings of *Fortunes* waues, wife was the resolution of *vicount Hugo de Melan*, whose *Denise* was a *Shippe* without any *Tackling* to stay it, with this word, *IN SILENTIO ET SPE FORTITVDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.

The Hull of
Ship.

The *Field* is *Mars*, the *Hull* of a *Ship*, hauing onely a *Maine Mast*, and a *Top* without any *Tackling*, *Sol*. This is the *Coat-armour* of the High and Mighty *Prince Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DEVS DABIT VELA*: God will giue *Sailes*; shewing that heavenly guidance is that whereby wordly affaires are gouerned, and that wee must not altogether rely on humane helps.

A Ship with
three Masts.

He beareth *Argent*, a *Ship* with three *Masts*, a *Saile* trussed vp and hoisted to the toppe of the *Maine Yard*, shrouded *Sable*, by the name of *Meeres*. *Andreas Doreo*, *Admirall* of *Spaine*, gaue for his *Impresse* a *Ship* vnder full *Saile* with this heathenish *Motto*, *OMNIA FORTVNAE COMMITTO*, I commit al to *Fortune*: but another of that *Name* (*Admirall* to *Charles* the fifth) gaue the same *Deuise* with a much more *Christianlike word*, *NON DORMIT QVI CVSTODIT*; he that is keeper, is no sleeper.

Hee



after him.

Hee beareth *Azure*, a *Galley* passing vnder full saile *Or*. This is a *Coat* of *Spanish Bearing*; which *Nation* much vseth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captiued *Slaves*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* wee reade of, was made by *Noah*, for the preservation of increase of all liuing creatures in time of the generall *Flood*: but *Iafon* first made the *Galley*, which *Sesostris* King of *Egypt* vled

Galley vnder
full saile.Polyd. Virg.
de inuent.

SECT. IV. CHAP. XI.



He last of the foresaid *Arts* wee reckoned to bee *Venation*, which *Plato* diuideth into three *Species*, *Hunting*, *Hawking*, and *Fishing*; all which becaule they tend to the prouiding of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chafes of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same bee performed on horsebacke or on foot, hath a resemblance of *Militarie Practise*: *Venation* resembled to *Militarie Practise*.

for it maketh a man prouident in assaulting, as also valorous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of advantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie course* of life. What valorous *Commanders* those men haue proued, that haue beene trained vp in the *Art* of *Hunting*, when they haue come to the administration and managing of *Martiall Affaires*, the *Persians* can sufficiently witness vnto vs; who had no better meanes to become expert *Souldiers*, then their daily exercise of *Hunting*: As also the *Historic* of *Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Countrie* to lie in: by meanes whereof, hee so enabled and enured his body to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is privileged from the title of an *illiberal Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanicks* and *illiberal Artisans*. The *Persians* expert *Coun-manders*. The priuilege of *Venation*.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, propofed for the first *Species* of *Venation*, I purpose to be very briefe, not in respect of their scarcitie, but becaule of the manifold imployments of the workman for the present, that he is not able to furnish mee with more. And hauing ended with them, I will proceed, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.

Ee 2

He

A Bugle or
Hunters
borne.



He beareth *Sable*, a *Bugle* or *Hunters Horne* garnished and furnished *Argent*. This *Coat-armour* is of very ancient erection in the Church of *Rewardine* within the *Forrest of Deane* in *Glocester-shire*, and pertained to the *Familie of Hathewey* of the same place. But of latter times, the same *Horne* is borne by sundrie other *Families* of all *Counties* and *Countries*: and such bearing is very ancient, as an ancient *Poet* witnesseth, saying, *Antiquum & vetus est, alienum (Posthume) lectum Concute:* —

*In the old world men were bold,
Of a young Cooke to make an old.*

Stagsheads
and bugles.



Reference.

Hee beareth *Argent* on a *Chevron* between three *Stagges* heads couped *Sable*, as many *Bugles* stringed of the first. This *Coat* pertaineth to *Sir George Huntley* of *Frowcester* in the *Countie of Glocester* *Knight*. Other *Coats* deriued from this noble exercise I might produce, as three *Dog-hooks*, borne by the name of *Mertingham*; three *Leashes* or *Slips*, by the name of *Hayward*: but these examples may stand in stead of the rest. And hitherto are to bee referred *Togles*, *Hayes*, *Collers* for *Greyhounds*: of which last fort, I finde an *Escutcheon* erected in the Church of *Newent* in the *Forrest of Deane*, in a *Field Sable*, three *Greyhounds* *Collars Argent*, *Edged*, *Studded*, and *Tyrretted Or*.

3. Hawkes
Belles.



of this most sacred *Function*.

He beareth *Or*, on a *Fesse Azure*, three *Hawkes Belles* of the first, by the name of *Planke*. This sort of *Belles* is of no late inuention, but of great antiquitie, and inue amongst the *Hebrewes*, whose *High Priest* had little *Belles* at the skirts of his vppermost garment, as appeareth *Exod. 28. 33*. And beneath vpon the skirts thereof thou shalt make *Pomegranats* of blew silke, and purple and scarlet round about the skirts thereof, and belles of gold round about: to shew that the attention and deuotion of Gods people must bee stirred vp by the ministris

3. Lewres.



Hee beareth *Sable*, a *Chevron Or*, betweene three *Lewres Argent*, by the name of *Prenne*. This *Coat* was quartered by *Sir Nicolas Arnold* *Knight* sometimes of *Hynesham* in the *Countie of Glocester*. A like *Coat* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawknere* vie to deceime their *Hawkes* with casting vp of this, as if it were some *Fowle*, and so they giue them a *Lie* for a *Truth*. And these two examples may suffice for the noble *Art of Hawking*. The next and last is *Fishing*.

The

The *Skill of Fishing* is diuerly exercised: viz. sometimes with *Nets*, sometimes with *Hookes*, otherwhiles with *Sammon-peeces*, or *Flece-peeces*, and sometimes with *Ginnes*, with *Putes*, *Weeles*, &c. all which are found borne in *Coat-armour*; now first of *Nets*: These are most vsually borne in *Armes peeco-male*, or in fragments, which are the same (if I bee not deceiued) which wee call in *Blazon*, *Frets*, because the *French-men* call a *Net*, *Retz*, and we by intermixture of language haue added thereunto the letter *F*. These fragments are sometimes borne single, and otherwhiles manifold, as appeareth by these next examples.

Diuers sorts
of Fishing.



He beareth *Gules*, a *Chevron Ermine* between three *Masles Argent*, by *Sir George Belgrane* of *Belgrane* in the *Countie of Leicester*. These are by some taken to be the same with *Lozenges*. A *Middleman* *Armed* (saith *Sir Iohn Ferne*) is a representation of the *Map* of a *Net*, signifying the *Beaver* thereof to haue bene most prudent, and politicke in the *Stratagems of Warres*, for that the *Field* is dedicated to *Mars*. The bearing of *Masles* therefore is of greater honour then many other *Charges* are, that in vulgar estimation are more

Three Mas-
cles.
Signification
of a Masle.

accounted of. Sometimes these are borne to the number of six, viz. three, two, and one, jointly, without the interposition of any *Ordinarie*. Otherwhiles they are borne to the number of seuen coniunct, as in this next *Escutcheon*.



Hee beareth *Gules*, seuen *Masles* coniunct; viz. seuen *Mas* three, three, and one, *Or*, a *Canton Ermine*. This *Coat-armour* pertaineth to *Henry Ferrers* of *Badley* in the *County of Warwicke* *Equire*, a man very iudicious in matters of honour. Whereas *Leigh* saith that the *Masle* ought alwaies to bee square, whether the same be void or whole; I hold, that if they bee *Masles* of a *Net*, as *Sir Iohn Ferne* taketh them to bee, then can they not in any case be whole, but must be euermore transparent and void: for if they bee solid, they may

better be resembled to *Quarrels* of *Glasse*, or some other thing of *masle* and sound substance, wrought euery way square like a *Die*. From which a *Lozenge* is said to differ, in that the same is longer one way then another.



He beareth *Sable*, a *Frette* of eight peeces *Or*, by the name of *Matrewers*. If in any *Coat* of this bearing there be found more then eight peeces, then (saith *Leigh*) you shall not need to number the peeces, but in the *Blazon* of such *Coat-armours* you shall say, Hee beareth *Frette*. And as this is borne plaine, so is there example of the same borne *Engrailed*, as followeth.

A Frette of
8. peeces.

He

Frette En-
grailed.

He beareth Gules, a Frette Engrailed Ermine, by the name of *Eynefort*. If this Frette (saith Leigh) bee of more peeces then you see heere, then it altereth from the same name, and is blazoned *Diaper*. Of the manifold sorts of *Diapering* I haue formerly giuen examples, together with certaine obseruations thereupon: whereunto I doe referre you for satisfaction therein. These examples may serue for *Nets*, to shew their diuers manner of bearing, and to minister occasion to the Reader, to make a more strict obseruation of such other as I doe heere passe ouer, because I labour to be briefe.

Fishing-
hookes.

He beareth Sable, a Cheueron betweene three Fishing Hookes Argent, by the name of *Meduile*. Nor vnproperly (saith Pierius) doe men signifie by this kinde of *Hooke*, fraud and guile, *Quia decipere est, unum ostentare, & aliud prater opinionem inferre*: for the *Fisher-man* vnder a shew of rendring food to the *Fish* (hauing subtilly couered the hooke all ouer with the bait) doth giue him his deadly bane. And of this trade are more in the world, then will acknowledge themselves of the *Company of Fishermen*, or *Fish-mangers*.

Eeles-speares



Hee beareth Sable, a Cheueron betweene three Eeles-speares Argent, by the name of *Stratele*. These doe *Fisher-men* vse for the taking of *Eeles*, which being (for the most part) in the mudde, cannot bee taken with *Net* or other *Ginne*: which gaue occasion of the inuention of this *Instrument*, a long staffe being set in the socket thereof, and so to strike into the depth of the mudde, and by meanes of the *Barbes* of this *Instrument*, they detain as many as come within the danger thereof. And therefore this *Engine* hath a signification of such an action of desert, wherein both *strength* and *pollicie* are conioined.

3. Weeles.



Hee beareth Argent, a Cheueron Ermine betweene three Weeles, their hoopes vpwads Vert, by the name of *Wylye*. And indeed this is like the insnarings and deceipts of *wily men*: for as this mouth is made brode and easie for the *Fish* to enter, but is narrow within, that they cannot get forth; so craftie *Varlets* will make faire pretence to draw men into their dangers, out of which they cannot get forth being once intangled. And this kinde of trade is much more base and *liberal*, then any of the afore-specified: and with these are to be raunged all those, *Quorum lingua venalis est* (saith Tully) who sell their tongue, their skill, their conscience, only to get a Fee of their *Clients*. And thus much of *Arts Mechanicall* of the first and principall ranke.

SECT.

SECT. IIII. CHAP. XII.



AR T S Mechanical of more necessary vse for the nourishing and preserving of Mans body, we haue proposed in the preceding examples; there yet rest other *Arts* of a second rancke, which tend rather to the embellishing & beaurifying of *Natures* works, then to the necessary supply of *humane* vses; yea some of them such as are rather *bautes* to please the senses, then means to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath giuen esteeme and name of *Art* vnto such superfluous curiosities, we will not vtterly passe them by; the rather, because all of them being vsed with moderation, by vnderstanding their good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisite pleasing of the *Palate*: vnto which kind of men, some haue bene so addicted, that it is storied of a certaine *Prince*, that he proposed a great reward, to euery man, that should inuent a new conceited Dish: And the *Sybarites*, were famous in this kind, who bid their guests a yeare before the *Feast*, and so long were catering for dainties. It is a *Proverb* amongst the *Iewes*: *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meat for wormes. *Painting*, *Caruing*, and *Embroidering*, serue to please an other sense, the *Sight*, and therefore is a more ingenuous delight: and in this kind some haue bene so excellent and renowned, as that they haue bene numbred amongst men of *admirable* wisdom; as *Apelles*, *Phidias*, *Polydorus*, and others, whose works haue deserued immortal reputation, and some of their *Master-peeces* haue bene prised beyond belief. All these haue sundry *Instruments*, which may be (and doubles haue bene) borne in *Coat-armour*; but because they are not vsuall I will referre them to each mans owne obseruation; and will giue instance in the last of this kind of *Arts* of delight, which we call, *Playing*; which comprehendeth either *Theatrical recreation*, or other *Games* whatsoeuer.

And forasmuch as their first institution was good, and that they are in themselves the commendable exercises, either of the body, or of wit and invention; be- and if there be in them any euill, it is not in them per se, but per Accidens; because they are abused by those that doe practise and exercise them; I haue thought good to annexe them vnto the same: such are *Tables-playing*, *Cheffe*, *Dice*, *Racket*, *Ballone*, &c. The things wherewith these *Games* are practised, are borne in *Coat-armour*, as by these examples following may appeare.



He beareth Azure three paire of Tables, Argent, bordured or, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the minde which is employed in great affaires, and cares of importance, as meat is for the Body which is exhausted with daily Labour: and therefore of all men liuing, *States-men* and *Students*, are to be borne with, if they are more addicted to the refreshing of their mindes furcharged with meditation

dition, then other sorts of men. But the play at *Tables*, is not held so fitting for the *Small Sexe*, lesse thereby they learne to beare a *Man* more then they should.

**A Fesse be-
tween there
Chesse rooks**



**A Chemeron
between
three Dice.**



Reference.

To this *Chapter* may be referred all other *Games* ; as the *Racket*, and that of *Jacobus Medicus*, General to *Charles* the fifth, whose *Device* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELEVOE*, *The harder I am stricken, the higher I Mount*. And this may serve for conclusion of all *Arts* and *professions* *Civill*, whether *Liberal* or *Il liberal*, necessary or delightful whatsoever.

SECT. IV. CHAP. XIII.



What manifold varietie of *Coat-armours* (consisting of things *Artificiall*) is borrowed from the severall *Dignities, Arts, and Exercises* of men of civill life and condition, the foregoing *Tracts* and *Examples* haue sufficiently declared. There now remaine such *Artificialls* as are in vſe amongst men of *Militarie Profession*, with which we will flur vp this whole *Section* of things *Artificiall*. By things *Militarie*, I vnderstand all ſuch as doe pertaine to the vſe and exerciſe of *Martiall Discipline and Service*: whereof (how doe I ſerue for *Orders*, ſome for *Execution of Order*. Of the firſt kinde are thoſe things which are for direction in *Marchings, Encampings, Ariſings, Aſſaults, Retreats, &c.* and ſuch are the *Banner Royall, the Standard, Guidon, Pennon, Cornet, &c.* For albeit it be true

Chap.13.

true, that *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of Weapons; yet without certaine *Lawes of Discipline and Order*, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations and Conditions*, he notwithstanding kept them all vnder quiet *Discipline*: the want whereof hath commonly beene in cause, when any great designe hath prooued vnprosperous.

The valiant *Zisca*, being stark blind, yet sitting in the midst of his *Armie*, whilst they were in any pitched *Field* with the *Enemies*, gave such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Cesar* Cesar fortune. was in this kind so fortunate, that he fought fifty pitched *Fields* with honour; wherein he alone surpassed the valorous *Marcus Marcellus*, who is said to haue been forty times saue one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisite care both in *directing* and *obeying*, should be obserued, because it hath often happened, that the neglect or mistaking of some one small *circumstance*, hath bene the ouerthrow of whole *Armies*, and al the *States* thereon depending. We will therefore first beginne with examples of those things, whereby this *Order* is preferred; whereof some are for *shew*, other for *sound*.

F f

Hence

Speares garnished with Penoncles.



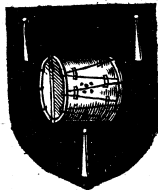
He beareth *Azure*, foure *Speares* in *Bend* garnished with *Penoncles* dexterwaies, countrely surmounted of as many other like *Argent*. This *Coate* is borne quarterly by *Lazarus van Schwendi*, a *Dutchman*. Theise *Penoncles* are made of certaine smal peeces of *Taffeta* or *Sarenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselves they be things of no moment, yet doe they very often (like as also *Banners* doe) astonish the *Enemie* through their continuall motion, foras-

much as they are euermore wafting and wauering in the winde, whereby they doe so occupy the enemies eies that it breedeth a terrour in the minde of their foes, through a conceiued opinion that those that come against them (being all troupes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number then indeede they are, as *Wurley* in his said Booke noteth, saying:

*To Cockerell ward we light into the way,
Where we behold the Foe-mates proud display
So many Banners wafting in the Aire,
They seemed twice the number that they were.*

These foresaid *Military Instruments*, serue for direction and order, to the *Eie*, and by shew; others there are which direct more distinctly by *Sound*, such as follow.

A Drumme Between three Drumme sticks.



He beareth *Gules*, a *Drumme* in *Fesse*, betweene three *Drumme sticks* erected *Argent*. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Partizans* for this purpose haue great *Kettle Drummes*, hollow within, and about them they doe hang little *Bells* and *Copper Kings*, all which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing like the hearts of the *Souldiers*. This *Instrument* as it serues for direction, so likewise is it of vse in drowning the fearefull cries of wounded and dying

men, lest that gaitly noise should daunt the hearts of the *Souldiers*. *Zifsa* that renoued *Captaine* of the *Bohemians*, being sicke to death, willed his *Souldiers* to p'icke off his *skin* and make a *Drumme* of it, assuring them that when their *Enemies* should heare the sound of it, they would fly before their face.

A Cheueron engrailed betweene three Trumpets.



He beareth *Argent*, a *Cheueron* engrailed betweene three *Trumpets*, *Sable*, by the name of *Thunder*. This *Coat-armour* standeth in a *Glasse window* in *Saint Peters Church* in *Drogheda* in *Ireland*. God himselfe vouchsafed to giue direction to *Moses* for the making of this kind of *Instrument*, saying, *Make thee two Trumpets of silver of an whole peece shalt thou make the, that thou maiest vse them for the assembly of the Congregation and for the departure of the Campe*. Num. 10. 12. And *Ibid.* 14. But

if

if yee blow an *Alarum*, then the *Camp* of them that pitch on the *East* part shall goe forward. *Ibid.* 5. If yee blow an *Alarum* the second time, then the *Host* of them that lie on the *South* side shall march, for they shall blow an *Alarum* when they remove. So that the sound of the *Trumpet*, is but as the loud and far-reaching voice of the *Generall*: and though the *Trumpet* fight not, yet it doth more then many others, because it encourageth them to the fight.



Hee beareth *Azure*, three *Flutes* in *Bend* *Argent*. Three *Flutes* in *Bend*.

This *Instrument* seemeth to haue bene inuented, for the quiet settling and composing the *Souldiers* minds before the fight: and some such did the *Lacedaemonians* vse, who (saith *Plutarch*) being ready to ioine battle, did first *Sacrifice*, and then all adorned with *Garlands* song a *Martiall Song*, their *King* marching with the whole *Army* in admirable quiet and composed order. But the *Sybarites* were not so happy in the vse of such *Musicke*; for themselves being altogether

Unlucky praftice of the Sybarites.

giuen to wantonneffe and pleasure, all their *Gentry* taught their *Horses* to daunce at the sound of *Musicall Instruments*; which their *Enemies* hauing notice of, being then in the *Field* and ready to ioine, they commanded a noise of *Musicke* in the front of the *Army* to sound; whereupon the *Sybarites* *Horses* fell all dauncing, and ouerthrew their *Riders*, whereby their enemies departed *Conquerours*. And thus much for *Instruments* of *Military Order*, either for *Eie* or *Eare*.

SECT. IIII. CHAP. XIV.



He next, are such things as serue for *Execution of order*, which is the final end for which *Militarie Profession* is instituted, viz. things for *propulsation* or *revenge* of *wrong*, or for foiling the *wrong doer* refusing to giue satisfaction to the party grieved: and as in the *Law*

Politique, so in this *Law Militarie*, *Execution* is reckoned the soule thereof. To the accomplishment of *Execution* of order, sundry sorts of weapons are requisite: some *Inuasue* or *Offensue*, others *defensue*; the one to protect our *selues*, the other to impeach our *foes*: and of these *Inuasues* will we speake in the first place; beginning with those which we call *Misilia*, such as are cast or forced by strength of hand, or sleight of *Imaine*, and after we will come to such as are *Manuall*, or managed with the hand.



He beareth *Argent*, a *Culuerin* dismounted in *Fesse* *A Culuerin*. *Sable*, by the name of *Leigh*. Before the inuention of *Gunnies*, many sorts of weapons aswell *Inuasue* as *Defensue* were deuised, which (saith *Munster*) by the space of euery hundred yeares haue admitted alteration twice or thrice, like as also the *Armour*, wherewith our bodies are coaered and fenced. But one saith, that it was the *Diuell* himselfe who inuented this *hellish Instrument*, for confusion of *mankind*. Indeeed it was a *Monke*, some kinne to the *Diuell*, who first inuented

F f 2

vented *Gunpowder*: and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine *Captaine* was wont to call the *mouth* of the great *Gunne*, *Hell mouth*, and said that he who trembled not when one of them thundred, did feare neither *God* nor the *Diuell*.

Chambers fired.



Hee beareth *Argent*, a *Cheueron Sable*, surmounted of another *Ermine* betweene three *Chambers* placed transfere the *Esccheon* of the second, fired proper, by the name of *Chambers*.

Whether the inuention heereof were behouefull and necessary; or (as others reckon it) most pernicious and diuellish; I will not take vpon me to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Bertholdus Swartz*, the *Monke*, that first deuised them, *Anno Dom.* 1354.

Murthering chaine-shot.



The *Field* is *Saphire*, three *murthering Chaine-Shots*, *Topaze*. This *Coat-armour* is borne by the Right Honourable the *Earle of Cumberland*, next to his *Paternall Coat*. Some haue thought these to be the heads of *Clubs* called *Holy water sprinkles*; other take them to be *Bals of Wild-fire*; I rather thinke them to be some *murdering chaine-shot*. *Amadeus* Duke of *Sauoy* gaue two *Stones* topt with *wild-fire*, with this word, *I A C T A E C R E S C I M V S*.

Ogresses or Pellets.



Hee beareth *Argent*, a *Fesse Sable*, three *Ogresses* or *Pellets* in *Chiefe Proper*, by the name of *Langleys*.

To this head must be referred all other the apperтенances of great and small *Ordinance*, as *Scorps*, *Ladders*, *Spunges*, *Flasques*, *Touch-boxes*, *Matches*, &c. *Ger. Leigh* making mention of *Roundles* giueth examples of nine sundry sorts of them each differing from other in name and blazon, according to their different colours, as for example.

If they be	1	Or,	They are reckoned	1	Beisants.
	2	Argent,		2	Plates.
	3	Vert,		3	Pomeis.
	4	Light Blew,		4	Heurts.
	5	Sable,		5	Pellets.
	6	Purple,		6	Golpes.
	7	Tenne,		7	Oren ges.
	8	Sanguine,		8	Guzes.
	9	Gules,		9	Torteaux.

These

These doe I heere name but *obiter* and not of set purpose, as if I intended to assigne vnto them in grosse a propriety of place vnder this head, but onelie to shew how many they are in number, and what they doe betoken, knowing that each one of them must be reduced to their particular kinds, and not confusely placed together.



He beareth *Argent*, a *Swepe Azure*, charged with a *ASwepe* charged with a *Stone*, Or, by the name of *Magnall*. This was an Engine of warre, in fashion seeming like to that which the *Brewers* vse to draw water withall, and therefore we call it a *Swepe* as they doe. With this Engine they vied in ancient time to throw great *stones* into the *Townes* and fortifications of the enemy. Some such instrument did *Vzziah* King of *Ierusalem* vse among many others for the defence of the City against the assaults of the *Philistims*, as appeareth where it is said, *And he made very artificiall engines in Ierusalem, to be set vpon the Towers and vpon the corners, to shoot arrowes and stones, &c.* These are called *Ingines* for the ingenious & witty inuention of them; wherein former ages were so exquisite, as that *Archimede* could draw vp the enemies *ships* from the *water*.



The *Field* is *Pearle*, three *Battering Rammes*, in *Pale*, *Battering Rammes*.

This was a warlike Instrument much vsed by the *Romans* when they besieged any *City* or *Hold*, with purpose to surpriseth them. Such an Engine (a-mongst diuers or her) did *Titus Vespasianus* erect against the *City* of *Ierusalem*, which were by *Iosephus* and his associats consumed with fire. Such is the force of this Engine, as that there is no *Towre* so strong or circuit of a *Citie* so spacious, but that if they resist the first brunt thereof, through often vse they will be subuerted.



He beareth *Ermine*, a *Crosse-bow* bent in *Pale*, *Gules*, *Crosse-bow* bent by the name of *Arblaster*, quasi *Archer*. This *Instrument* *Military*, (saith *Polydor*) was first deuised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they vied to shoote stones, as *Amianus Marcellinus* noteth, saying, *Et Scorpiões quocunq; manus perire duxissent, rotundos Lapides emibrabant.*

The

A Pheon on
a Canton.

The *Field* is *Argent*, two *Barres Sable*, on a *Canton* of the second, a *Pheon*, with the point downward of the first. This is the *Paternall Coat-armour* of *John Bingley Esquire*, Auditor of his Maiesties receptors in the *Exchequer*.

The *Pheon* is the head of an Instrument of the *Mil* file fort, which we call a *Dart*, the same being a long and light staffe headed after this manner, and having a *thong* fastned to the middelt thereof, for the more sleighty and strong forcing the same against the enemy to keep or annoy him a far off. This is called in *Latine* *Iaculum*, quia è longinquo iaciatur: it pierceth speedily and maketh a large wound, by reason of the wide spreading barbes thereof. The bearing of *Pheons* is both ancient and commendable.

Three Barbed Arrow heads on a Cheuron.



He beareth *Vert*, on a *Cheuron Argent*, three *Barbed Arrow heads Sable*, by the name of *Xenis of Warwick*, *Glocest*.

And with these kinds of *Engines* may be ranked the *Hand-bow*, and *Arrowes*, which in former Ages have wone more glory to this *Kingdome*, then any other sort of *Souldiery* whatsoever; as the renowned victories obtained in *France* doe well testifie. And hitherto of *Missils*: we now come to *Manuall*.

Weapons *Manuall*, are so called, because they are used by the hand; when by the use of them we doe at faile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.

Three Swords



Alexab Alex. 370.

Ancient formes of wearing the Swords.

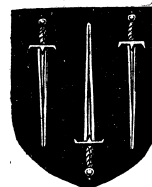
Terret. pag. 74.

Hee beareth *Gules*, three *Swords* conioined at the *Pommels* in *Fesse*, their points extended into the corners of the *Escutcheon Argent*, by the name of *Stapleton*. The *Galatrans* in stead of ordinary *Swords*, used a kind of two handed or bastard long-sword which they fastned with chaines to their right sides. A like manner of fastning our *Swords* to our right sides was in use with our *Horsemen* in *England* in the time of King *Edward* the third, as may be seene by the great *Seale* then used. It is a reprochfull thing for a Knight, to bee disarmed of his *Sword* in battle: *Quia si gladio spoliaretur, omnem perderet honorem militie Privilegium*.

He



on, which maketh the *Coat* differ from the *Blazon*.



Hee beareth *Azure*, three *Swords*, one in *Pale*, surmounted of the other two placed *Saltirewise Argent*, their *Crosses*, *Pommels* and *Hilts*, all extended towards the three corners of the *Escutcheon*, *Or*, by the name of *Norton*. The old *Britans* or *Ancestors* were wont to weare a short and broad *Sword*; so did the *Spartans* also, whom when one of their *Enemies* mocked for so curtaed a weapon, it was replied, that it was not so short but it could reach into their hearts, as often as they met in *Field*. The *Cutter* hath varied from his instruction, which maketh the *Coat* differ from the *Blazon*.

Hee beareth *Sable*, three *Swords* in *Pale*, two with their points downwards, and the middlemost vp in page. wards, by the name of *Rawline*. There are besides these, diuers other formes of bearing of *Swords*, as three *Swords* points in point, in *Bend*, *Barre*, &c. I find another *Coat* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Escutcheon*.



The *Field* is *Sable*, three *Swords* in *Pale-barre*, their points towards the *Sinister* part of the *Escutcheon Argent*, the *Hilts* and *Pommels*, *Or*, by the name of *Rawlyn*. As touching the inuention of *Swords*, *Polydore Virg*. saith, their use was found out by the *Lacedemonian*. The *Romans* in the ir *Saturnalian* feasts, amongst other exercises, used the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when they see feats of *Armes* in the *Field* against the *Enemy*; and therefore the *Chieftaine* or *General* of the *Host* was to exhibit to the people a game of *Fence* or *Sword-playing*.



He beareth *Azure*, three *Launces* in *Bend*, *Or*, *Armed Argent*, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did undertake any lawful warre, after deniall of restitution demanded of things unlawfully taken, or satisfaction for wrongs offered, that the *King of Herald* (to whom the denouncing of battell and defiance did properly appertaine) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the *Soile* of that people against whom such warre was denounced; to notifie vnto them that they would feuerely prosecute them with fire and force for the wrong by them committed.

He

A cheuron
between 3.
Speares
heads.



He beareth *Sable*, a *Cheuron* between three *Speares* heads *Argent*, their points embured *Proper*, by the name of *Morgan*. *Alexander* the great, compared an *Army* without a good *Capitaine*, to a *Speare* without a strong *head*, for that as the shaft of the *Speare* could haue little force without the *head*, though it be much larger then it, so the greatest *Army* can little auaile without the foreguidance of a valiant leader.

Three Bills.



He beareth *Argent*, three *Bills* in *Pale*, *Sable*, by the name of *Gibbes*.

To this head must be referred all *Glauces*, *Partizans*, *Clubs*, *Polaxes*, and whatsoever other weapons of like kind, wherewith we doe either assaile or repulse our Enemies by encountering them at handy strokes. The browne *Bill* is a notable weapon for execution, and hath been of great vse in *Military* seruices, but now neere antiquated, if not altogether, since the *Musket*, and *Caluer* haue come in vse.

Three scaling
Ladders



He beareth *Sable*, three *Scaling Ladders*, in *Bend Argent*, by the name of *Shipborne*.

To this head must all other *Martiall Instruments* of these natures (not hitherto handled) bee reduced, whether they pertaine to *Order* and *Direction*, or else to *Execution*; and bestowed vnder their particular Heads; according to the propriety of their severall kindes.

SECT. IIII. CHAP. XV.

Of weapons
defensive.



If weapons Inuasive or Offensive wee haue formerly discoursed: Now come wee to the handling of the other member, comprehending weapons defensive, borne in *Coat Armor*. Of these some doe serue for defence only, others serue both for defence and habitation of the former sort are such as next ensue and their like.

Three Esccheons.



He beareth *Or*, a *Barrule* betweene two *harts* *ermewes*, *Gules*, three *esccheons* *Or*, by the name of *Gamolle*. This was the *Coat Armor* of *Alanus de Gamolle* Knight, that liued about the time of *Edward* the third King of *England*. By occasion of which name I am put in mind of a gentleman of the same name, but of a diuers Family, as may appeare by his *Coat Armor*, the same being *Or*, three mallets *Sa.* of whom I find mention in an Inquisition taken, in the County of *Chester*, Anno 13. *Edward* 3. in hac verba Compertum est, quod *Henricus*

Henricus Filippus de Gamoll tenet dimidium unius feodum in Storton, &c. From whom is descended *Edmund Gamoll* Esquire, one of the Aldermen of the City of *Chester*: whose endeuors and furtherance to the common wealth there, deserueth a memorable recordation, as well in respect of his particular actions, as the good example he shall leaue to after commers of like merit.



He beareth *Or*, three *Esccheons* *Argent*, by the name of *Mouchentrey*. A *Lady* of the same name, having a sonne entering into *Military* profession, at his departure gaue him a *Shield*, and therewithall vsed these words: *Fili, aut hunc aut super hunc*. Thereby admonishing him briefly, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantly die, and so be brought home dead vpon the same.

Touching signes in ancient times depicted vpon *Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu praelij a contubernaliis aberrarent, diuersis Cohortibus diuersa in scuto signa pingebant, Regi de Re qua ipsi nominabant digmata, sicut etiam nunc moris est. Præterea in aduerso scuto lib. a. omni cuiusq. Militis literis erat nomen adscriptum, addito ex qua esset Cohorte, quæque Centuria.* These *Shields* are meere for defence; now will wee exemplifie such as are for defence and habit also.



He beareth *Argent*, a *Close Helmet*, *Gules*, by the name of *Kingley*. It was the manner of the *Romans* in their warfare to couer the *Habergions* and head peeces of those that were called, *Leuis armatura militis*, or *Light harness*ed *Souldiers* (whether they were horse or foot) with the skins of *Beares*: like as it was of the ancient *Grecians* to couer their heads with *Otters* skins in stead of *Helmets*; and both of them to one end, namely that thereby they should seeme to bee more terrible and ghastly in the sight of their enemies, and their enemies being occupied in admiration of the strangeness of such habits, they might be the lesse able to attend their fight, and so (with more facility and lesse danger to themselves) bee the more easily overcome.



He beareth *Argent*, three *Helmets* with their *Banners* open, *Sable*, by the name of *Minier*. The bearing of the *Helmets* after these several manners (to wit) sometimes close *Bannered*, and other whiles with their *Banners* open, haue their severall indentments; those of *action*, and these of *cessation*. So much briefly of their diuers bearing as for the present may suffice. Of the reasons of such their bearings, I shall haue occasion to speake hereafter more fully, when I shall treat of the Attchieuements of the particular state of dignities.

Three left
Gauntlets.
Panormitan.



Law of armes
in single
combat.
Iacob. Spigel-
lin in Annua-
rium.

Hee beareth Azure, three Left Gauntlets, Or, by the name of *Vane*. Panormitanus maketh mention of one Duke Reynard, who by a Herald sent a Gauntlet unto Alphonfus King of Aragon, and withall denounced him battell; who willingly accepting the same, demanded of the Herald whether he challenged him to fight with his Army, or in single combat: who answered, *Not with his Army*. Whereupon Alphonfus assigned a day, and place for the purpose, and came at the prefixed time, but the Duke failed. Such is the Law of Armes, in case of single combat, that the party defendant shall appoint the time and place for the performance thereof, as witnesseth Spigelinus in these words: *Iuribus licet pronocato diem & locum Prælij dicere.*

Three dex-
ter Armes.



He beareth Gules, three Dexter Armes, armoured and Proper, by the name of *Armestrong*. Well doe these Armes thus fenced agree with the name of the bearer; for then are the Armes best fitted for the performance of high enterprises, when they are thus fortified and made strong against all violent encounters: for by means hereof, the souldiers are so emboldened as that nothing can daunt them: in which respect men of former ages reckoned *Armor* the members of *Soldiers*, for that the use thereof is no lesse behouefull for military persons, then are their naturall members.

Three legs
enjoined.



Of furniture
for Horses of
service.

What they
bee.

The Field is Ruby, three Legs, Armed Proper, conjoined in Fesse at the upper part of the Thigh, flexed in Triangle, garnished and spurred Toper. In ancient time Souldiers that either had sold or otherwise lost their Armour by negligence, were (by a Military Law) punished with death, as he that runneth from his Captain. Thus farre of Military furniture of defence, pertaining to Men. Now shall be touched such things as belong to Horses of service for the Field; though some of them are in common for other Horses. Of the first sort, are the *Shaffron*, the *Cranet*, and the *Bard*, whereof I find no particular examples of Bearing single and apart, but as they are borne coniuinct in the totall furniture of Horses for the Field, as shall hereafter in their due place be shewed. I will heere therefore set forth such as are of Ordinary and common use, as they are feuerally borne in Escudoons as followeth.

He



He beareth Argent three Saddles stirroped, Sable. Three Saddles. The Saddle is of great use for all sorts of horfemen, as well for ease in iournying, as for sure sitting, but most behouefull is the same for martiall men, that serue on horseback in the field; for that by the means thereof and of the Stirrops thereto affixed, they may be able to sustaine the shock of their aduersary, as also the more forcible to incounter him.



He beareth Or, a Bend Sable charged with three horse-shoes, Argent, by the name of *Shoffwell* of Suffex. Three horse-shoes on a Bend.

To these may be added whatsoever other parts of the furniture of Horses fitted for the warres: As *Shaffles*, *Bits*, *Bridles*, and such other like tokens; whereby is signified restraint of liberty, or seruile subiection, as appeareth where it is said, *After this now Dauid smote the Philistims and subdued them, and he tooke the bridle of bondage out of the hand of the Philistims.*



The Field is Gules, a barded Horse Passant, furnished at all points for the field, Argent. A Barded Horse.

A Horse thus furnished is fitted and prepared for the use of a Souldier of that sort which we call *Cataphracti milites*, or men at Armes, of whom I shall make mention in the next Escudoon. Not much vnlike this is the Caparison wherewith we use to set out our Horses prepared for the Tilt, in our ioiul Triumphs of peace. I read that it was a custome amongst the Romans (as well in their lesser as greater Triumphs, that no man (but of speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horseback, but altogether on foot, which custome was of long time obserued amongst them.



The Field is Gules, a Cheualier armed at all points, a Cape a pee aduancing his sword above his head Argent, Armed at all points. A Cheualier, armed at all points.

In former times these were certaine Souldiers strongly armed in Steele, are were called *Cataphracti Equites*, as much to say, as horfemen armed, a Cape a pee, habited

habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Lewis Armatura Militis*, in respect of the ponderous waight of their furniture, whereby both themselves and their Horses were the better inabled to receiue the shooke and strong encounter of their enemy. Whose Armor were a Salad or head peece, their Shield, Greaves and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Catephracti militis* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes reparaire the forces of the trembling and distrustfull Armies.

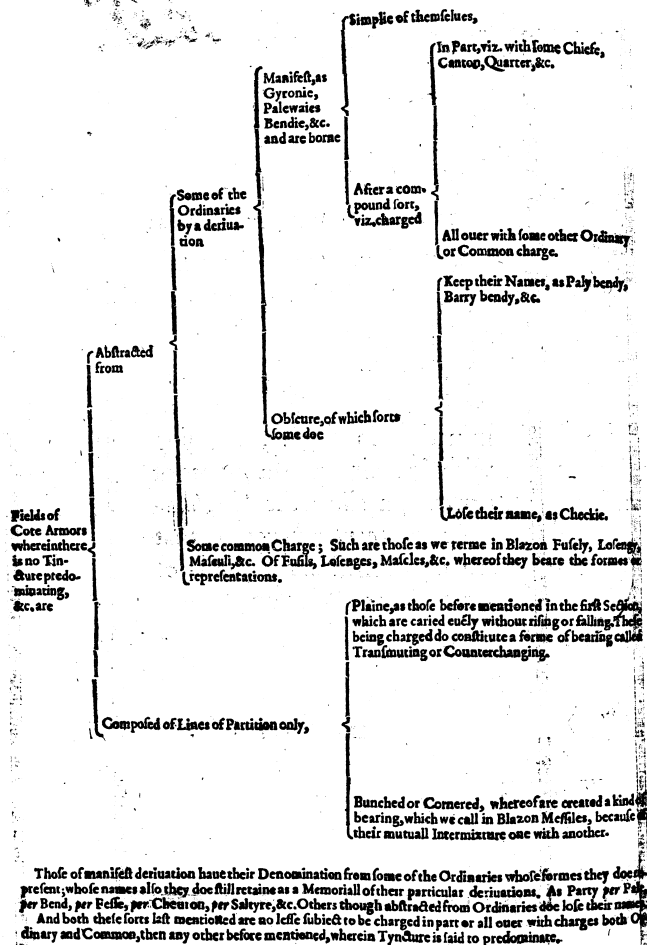
Thus haue I in this one Section runne ouer this whole Chaos of things *Artificiall*, which I haue so compendiously set downe, considering the infinit variety of things incident vnto Arts of all sorts, as that any iudicious Reader will rather approue my breuity therein, then concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this aspercion on it, that it was wholly stuffed with *Superficials of things Mechanicall, &c.* Which calumny needs no other refutation, then the view of that which here presents it selfe to all mens scanning.

The end of the fourth Section.



*Simplicitas formæ Antiquitatis
nota.*

THE Fift Section comprehendeth *Examples of Coat-Armors*, hauing no *Tincture* predominating in them, shewing withall their sundrie *formes of partition*, as also of the *Transmutations* or *Counterchangings*, that are occasioned by reason of those *Lines of Partition*.

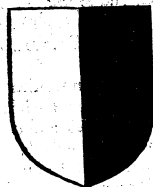


SECTION. V. CHAPTER. I.



Auing furnished the former Section treating of *Coat-armours* formed of things Artificiall, in which there is *tincture* (that is to say, *Metal, Colour, or Furre*) predominating: I will now (*Secundo vultu*) proceed to give Examples of *Coat-armours* having no *Tincture* predominating in them; these are formed of fundry sorts of lines of *Partition*, occasioning oftentimes *Transmutation & Counterchanging*. *Coat-armours* having no *Tincture* predominating in them, are such as are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giuing Examples of these formes of *Bearing*, it is requisite that I begin with those which consist of *single-Lines* of *Partition*. And then proceed to such sorts as are formed of *manifold Lines*. As in example.



He beareth *Parted per Pale, Argent* and *Gules*, by the name of *Walgrane Suff*. Parted per Pale.

Such *Coat-armours* as are formed only of lines of *Partition* doe (generally) yeeld testimony of an ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-armour* of the noble race of the *Ranzanys*, which is borne parted after this manner, though of different colours) in this Distichon:

Forma quid haec simplex? simplex fuit ipse vetustas:

Simplicitas forma stemmata praesentat. Hiero. Hennings.

What meanes so plaine a Coat? times Ancient, plaine did goe:

Such Ancient plainnesse, Ancient race doth plainly shew.

After this manner may two *Coat-armours* of distinct families be conioined into one *Escucheon*, as shall be shewed hereafter in place convenient. Nota.



He beareth *parted per Fesse Or*, and *Azure*. These *Armes* doe pertaine to the family of *Zuffo* of *Venice*. After this manner also (saith *Legh*) may severall *Coats* of distinct families be borne ioinly in one *Escucheon*. The consideration whereof shall appeare hereafter in the last Section of this Book, where I shall treat of *Marshalling* diuers *Coat armours* together. Parted per Fesse.

Parted per
Bend.

He beareth parted per Bend Or, and Vert by the name of *Hawley*. In this and the former I give the preheminance in Blazon to the *Metal*, not only in respect of the *dignity* thereof, but also and especially for that it occupieth the more eminent and *honorable part* of the *Escudo*, which is the *Chiefe*. For otherwile the *right side* hauing precedence of the *left*, might haue challenged the first place in Blazon also.

Parted per
Cheuron.Of a mani-
fold line.

He beareth parted per Cheuron Sable and Argent by the nam of *Aston*. These foresaid Coats thus halfe in *Tincture*, are of much better esteeme, then the *apparel* worne by those brethren in *Flanders*, who hauing a *parent* to their *father*, and a noble Lady to their *Mother*, did weare their vpper garment one halfe of *country Russet*, the other of *cloth of gold* for a monument of their mothers matchlesse march. So much of Armes confisting of *single lines* of *Partition* both perpendicular and transuerse. Now follow Examples of such as are for-

med of a mixt kind.

Parted per
Crosse.

Leigh.

Manner of
Blazoning.

He beareth parted per Crosse Gules and Argent. This Coat-armour pertaineth to Sir *Henry Cock* of *Broxborne* in the County of *Hertford* Knight, late Cofferer to his Maiestie.

Leigh holdeth that this sort of *Bearing* is not otherwile Blazoned then *quarterly*. But (in my conceit) when this composition consisteth *meerly* of *metals* and *colour*, or of any the before mentioned *Furres* and *colour*, without any *charge* occupying the *quarters* of the *Escudo*, such *Bearing* is more aptly Blazoned as above:

but if they be charged, then I hold it best blazoned *quarterly*.

Parted per
Pile.

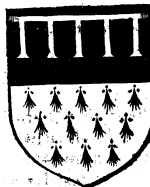
He beareth parted per Pile in Point Or, and Sable. Only the *Pyle* part of this Coat may be charged (saith *Leigh*) and no other part thereof, and that (saith he) may be vsed as one only Coat. And if it be charged, you shall leaue the *field* vtold. In this Coat the *Pile* hath the preheminance: for if the *Escudo* were made after the antique fashion, you should see very little of the *field*.



He beareth parted per Saltire Ermine and Gules, by the name of *Refswold*. This (according to *Leigh*) may be good Armory if all the four pieces be charged with some thing quick or dead; but it is *better* (saith *Leigh*) he if it be charged but with two things of one kind, and that especially vpon the *Gules*: But best of all it is to haue but one only *quick thing* all ouer the *field*. An example of which last bearing, shall be giuen heereafter in his due place.



He beareth parted per Gyron of six pieces Ermine and Parted per Azure. The most viall manner of Blazon is to begin Gyron. at the *dexter corner* of the *Escudo*. But in this Coat I begin with the middle part, *Quia medium est locus honoris*; as also in respect that the middle part doth occupy the most part of the *Chiefe*, and the *Azure* but the *Cantells* thereof. Gyrons may be borne to the number of twelue, as heereafter shall be shewed. Proceed wee now to Coats of this kinde, charged in part, as in these next.



He beareth parted per Fesse, Gules and Ermine, a File of five points Argent, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their vse is common: onely I purpose by a few to make knowne my meaning touching the different manner of Charging of Coat-armours in part and all ouer, that so they may be manifestly discerned to bee of different kinds, and likewise auoid their confused mixture.



He beareth quarterly per Crosse, Gules and Or a Crosse flory, on the *Dexter quarter*, Argent. This Coat-armour pertaineth to *Middleten* of *Middleten Hall* in *Lincolnshire*, who married *Anne* sister to *Thomas Greue* Esquire for the body to King *Henry* the tenth; by whom he had a daughter married to *John Harpell* of *Wotton* Esquire, whose daughter *Anne* was wife to *James Clifford* of *Frampton* vpon *Souerne* Esquire, Grandfather to *James Clifford* Esquire now living.

H h

The

He

A Gyronny
of 8. peeces.



The bearer heereof hath for his *Armoriall Ensignes* Gyronny of eight peeces *Azure* and *Or* a *Canton Ermine*. This *Coat-armour* pertaineth to the Family of *Okein*. Besides these examples of Gyrons formerly given, you shall finde others that doe beare Gyronny of ten peeces as in the *Coat* of *Grolly*, who beareth Gyronny of tenne peeces *Argent* and *Sable*. And that of *Basingborne* which beareth Gyronny of twelue peeces *Verry* and *Gules*.

A Gyronny of
six peeces,
with three
Nigroes
heads.



Hee beareth Gyronny of six peeces *Sable* and *Or*, three *Nigroes* heads coupéd *Proper*, by the name of *Callarde*. Otherwise may you *blazon* thus: Gyronny of six *Sable*, and *Or*, three *Nigroes* heads coupéd of the first. *Coats* consisting of Gyronnes are of old *Blasners* termed *Counter-joined*, for that the Coines or corners of their contrary or different *Colours*, doe all meete in the *Center* of the *Shield*. Therefore *Coat-armours* of this forme of bearing were anciently thus *blazoned*, *Portat Arma contra contracoïnata*.

Astouching such *Coat-armour* of partition as are *Charged* all ouer, these few examples may suffice.

Three Ea-
glets.



The *Field* is parted *per Pale*, *Ruby* and *Sapphire* three *Eagles Pearl*. This *Coat-armour* pertaineth to *St. Edward Cooke Knight*, *Lord Chief Justice* of his *Majesties* Court of *Common Pleas* at *Westminster*.

I doe *Blazon* this *Coat-armour* by precious stones, in respect the bearer hereof is enobled by his rare vertues and approued loyall seruices done to *Queene Elizabeth* that late was, and to the *Kings* *Majesty* that now is; as also in regard of his so many learned and iudicious workes publicly manifested in sundry volumes extant, and approued by men of best iudgement in that kind.



He beareth parted *per Bend*, *Sinister Ermine* and *Ermine*, ouer all a *Lion Rampant* within a *Bordure Ingrailed Or*. This *Coat-armour* pertaineth to *Edward Jones* of *Gorthkenn* in the parish of *Ellanwaire* *disfranchised* in the County of *Denbigh*, as the *Paternal Coat* of that Family.

The



The *Field* is quarterly *per Croffe*, *Topaz* and *Ruby*, ouer all a *Bend Verry*, *Pearle* and *Sapphire*. This *Coat-armour* appertaineth to the *Right Honourable* the *Earle of Dorset*; whose mind truly seasoned and beautified with *Learning*, *Religion*, and all other *Noble qualities*, doe promise great hopes that his riper yeares will proue as *Honourable* and behouefull to his *Country*, as his now yonger yeeres are studiously employed in the pursuit of all *Heroicke vertues*.



He beareth party *per Saltire Bismine*, and *Sable a Li*. Parted per on *Rampant Or*, *Armed* and *Langed Gules*, borne by *Sable*. the name of *Grafton*. *Iohannes Peronius*, *Nauclerus*, *Paradine*, *Ylpian*, *Gerard Leigh*, and others, both ancient and moderne writers, altogether allow the *blazon* of this *Coat-armour* to bee party *per Saltire*, as afore. Some others (whose conceit heerein I vterly dislike) whether nicely or ignorantly, haue endeavored to *blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, alleged to be the seventh partition, *per Saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enioyed a large reuenue in Lands in the City of *Worcester*, and in *Grafton*, *Flisford*, and *Pendock* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue seene) dated in *Iune An. 29. Henrici 8.* But at this day disperfed into strange hands. Neuertheleffe I wish vertue her due reward; then shall not this bearer (a true louer of *Armes*) depart empty handed.

As these last mentioned *Coats* are framed of straight lines of partition, so shall you find others composed of sundry lines before spoken of, in the beginning of the second *Section* of this Booke, aswell of those forts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vterly exclude all mixture of the *finctures* whereof they are formed, by reason of the straightnes of the lines wherwith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of lines, doe admit *partition* and *mixture*, of one colour with another, for which cause they are termed *Miscels*, a *miscendo* of mingling; to whom I will referre yet some *Coats* of that kinde, for that he hath exemplified them at large in the *Booke* of *Armory*.

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SECT. V. CHAP. II.



N the former Chapter, are comprehended such *Coats armour* as Other kinde consist of single and manifold lines, aswell *Charged* as *Simple*. Now of bearing of partition. (shall be handled such other kinds of Bearing, which albeit they consist of lines of partition, as the last spoken of do, yet (by reason of the variable apposition of some one or moe lines of partition) they do constitute another forme of bearing, & receiue also a diuers denomination.

H h 2 on,

on, being called *Coats Counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

Counter-
changed
what
Resemblance.

Counter-changing or *Transmutation* is an *Entermixture* of severall *Metals* or *Colours*, both in *Field* and *Charge*, occasioned by the apposition of some one or more lines of partition. Such *Coat-armours* may be fitly resembled to the party coloured Garments, so much esteemed in ancient time, as they were held meete for the daughters of *Kings* during the time of their virginity. So wee

2 Sam. 13. 48 read of *Tamar* the daughter of King *David*: *Erat induta tunica versicoloris, sic enim vestiebantur filiae Regis virgines pallis*: and so wee read that *Ioseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*.

Gen. 7. 3. Touching the high estimation of which kind of garments, we finde, where the mother of *Sisera*, discourfing with her *Ladies* touching her sonnes ouer-long stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam unam, imo duas, in personam quamcumq;: prada versicolorium est Sisera, prada versicolorium Phrygionicum opus, &c.* Bends (saith *St. Iohn Ferne*) or any other principall Charges, Ordinary, may be parted of two colours or more.

Judg. 5. 30. And such bearing is no novelty in *Armes*, but are as ancient as the *Norman Conquest*, and before, so as they are both Honourable and Ancient, Of which sort of bearing you shall in part see in these next ensuing *Escocheons*.

Three Roundels counterchanged



Ferne pag. 103

The *Field* is parted per *Pale*, *Topaz* and *Ruby*, three *Roundels Counter-changed*. This was the *Coat-armour* of *Abbot Earle of Worcester*, that lived in the time of *King William Rufus*. Such *Bearing* doth signifie a stout resolution of the bearer to vndergo with patience and manly courage the bitterness of all times, and the sharpness of all darts, be they neuer so pungitiue, or full of change: as he saith; *Dixerunt in Scuto colorum transmutatio, designat latorem omnem telorum ac temporum amritudinem cum magnanimitate preferre voluisse.*

12. Guttres counterchanged.



Note.

The *Field* is parted per *Pale*, *Or*, and *Vert*; 12. *Guttres* or *Drops* in *Pale*, *Counter-changed*, by the name of *Goudure*. Whose Family hath bene of ancient continuance within the *Forrest of Deane*, and *County of Gloucester*, and were men of great possessions in the same *Forrest*. Their *Patrimony* is now transferred into the generous Family of *Baynam* of *Clarendon*, who now quartereth this *Coat* by the match of the heire general. As touching the *Blazon* of this *Coat-armour* it is in your election, whether you will giue it the *Blazon* above mentioned, or attribute vnto them their proper termes (according to that which hath been formerly deliuered touching this sort of Charge) saying, The *Field* is parted per *Pale*, *Or*, and *Vert*, fixe *Guttres*, de *Olive*, and as many de *Or*, *Palemaies*.

He



He beareth parted per *Pale*, *Argent* and *Gules* a *Bend* ^{A Bend counterchanged.}

Counter-changed. This *Coat* pertained to the famous and learned Poet *Geffrey Chaucer* Esquire, whom *Leiland* and others suppose to haue bene borne at *Woodstocke* in *Oxfordshire*: but some gather by his words in the *Taustment of Lowe*, that he was borne in the City of *London*, though his education and abode were in *Oxford* and *Woodstock*, in the eighth yeere of King *Richard* the second. This prince of *English Poets* was *Comptroller* of the *Customs house* in *London*, as *Thomas Speght* in his

Additions to the works of *Chaucer*, noteth: and to this most learned of Poets, the most learned of *Antiquaries* applieth those verses:

Hic ille est, cuius de gurgite Sacro, &c.
Lo this is he, from whose abundant freame diuine,
Our Poets drinke their fits, and draw their fancies fine.
And being now to high Parnassus top aspired,
He laughs to see the Routs below with clymmyng tired.



He beareth parted per *Fesse*, *Gules* and *Argent*, a *Pale* ^{Pale counterchanged.}

Counter-changed, by the name of *Lanier*. To these will I adde for a conclusion of this sort of bearing, an *Italian Coat* of rare yle, viz. *Palemaies* of six *Argent* and *Gules*, on a *Chief* as the *Field* is many *Crestsants*, all *Counter-changed*, by the name of *Silento*.



He beareth parted per *Cheueron* unde *Sables* and *gold*, ^{Three Pan- three heads counterchanged.}

name of *Smith*, of old *Buckenham* in *Northampton*. Some Authors are of opinion that there are no *Panthers* bred in *Europe*, but in *Africa*, *Libia*, and *Mauritania* they are plentifull. The *Panther* is a beast of beautifull aspect, by reason of the manifold variety of his diuers coloured spots wherewith his body is beset, as a *Lion* doth in most things resemble the naturall man, so doth a sort doth the *Panther* of a woman. It is a beautifull beast, and fierce, yet very naturall and louing to their owne liues, and if they misse them, they bewaile their losse with lowd and miserable howling.

SECT. V. CHAP. III.

Armes ab-
stracted from
ordinarie.

Here are certaine other kinds of *Bearing of Armes*, hauing no colour predominating, and are named of the seuerall things from whence they are *deriued*; for such are abstracted either from *charges Ordinary*, or *Common*. Of the first sort, are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either *Manifest*, and doe keepe their name, or else *Obscure*, and doe lose their name.

Those are said to haue a *Manifest* deriuation, whose *Originall* is apparently discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow, and their like.

Pale-waies
of six pieces.name of *Symbarbe*.

He beareth *Pale-waies* of six pieces *Or*, and *Azure* by the name of *Gournay*. Were it that some of the Lines of *Partition* before mentioned were added vnto *Coat-armours* of these kinds, you should see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to be ranged with those last handled, then with these. Hereof I will giue you one example for all, viz. *Pale-waies* of six parted *per Fesse*, all counterchanged by the

Barre-waies
of six pieces.

He beareth *Barre-waies* of six *Pieces Or*, and *Azure*, by the name of *Constable*. These were anciently the armes of one *Fulco de Oyry* a noble *Baron* of this realme, whose daughter and heire, the auncester of these *Constables* had married, and bore the Armes of the said *Fulk*, according to the vusual custome of that age.

Bend-waies
of six pieces.

He beareth *Bendy* or *Bend-waies* of six *Azure* and *Argent*, by the name of *John de Saint Philbert*; he was a noble Knight, and liued in the time of King *Edward the third*. This is an ancient family in the country of *Norfolk*, and haue matched with diuers houses of good note, as well in the same country as elsewhere.

Note, that these and such others are no lesse subject to charging both in part and all over, then those last exemplified, as by the ensuing examples is apparant.

He



He beareth *Pale-waies* of six *Or* and *Azure*, a *Canton Ermine*, by the name of *Shirley*, a very ancient gentleman of this kingdome, and descended from *Henry* sonne of *Sewallus*, that liued in the time of King *Henry* the first, and held of him five Knights fees in the County of *Darby*.



He beareth *Barre-waies* of six *Pieces Or* and *Azure*, a *Bend Gules*, by the name of *Gawnt*: these were the Armes *Barre-waies* of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy family which came in with *William* the Conqueror to aid him being his wiues kinsman, and descended from the ancient Earles of *Flanders*.



He beareth *Pale-waies* of six *Pieces Argent* and *Azure* on a *Bend Sable*, a *Sword* of the first, by the name of *Alexander*, alias *Sanderison*, of *Biddick* within the *Bishoprick* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coat-armour* doe I find borne by the same name, which is thus blazoned, *Pale-waies* of six *Argent* and *Azure*, a *Bend Gules* charged with three *Adulles*, of the first.

SECT. V. CHAP. IIII.



Auing giuen examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speak of such as haue their deriuation from them after a more *Obscure* manner, as in example.



The field is *Paly-bendy Topaz* and *Diamond*. Here you *Paly Bendy*. see that this *Coat-armour* is composed of a kind of mixture of two *Ordinaries* of seuerall kinds, to wit of *Pales* and of *Bends* borne one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such *Bearing*, in respect that the participation thereof is no lesse significantly exprest thereby, then by the selfe demonstration of the *Coat*.

He

Barry bendy.

single sort of Bearing,
but will explain the

He beareth *Barry Bendy Gules* and *Or*, by the name of *Holland*. This, saith *Leigh*, is continually of eight pieces, and is properly so called without other name.

This shall suffice for *Coat-armours* having an obscure derivation from some of the *Ordinaries* and doe keepe their name. Of such as do lose the name of the *Ordinaries* whereof they are composed, find only one sort, which is *Checky*. And this form of *Bearing* is also chargeable both in part and all over, as shall appeare by these next examples, wherein I doe omit to exemplifie the because the same is manifestly and vniuersally knowne, but will explain the compound only as followeth.

Checkie
with a Chief.

He beareth *Checkie Argent* and *Azure*, a *Chief Gules* by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in *Blazonne* *Checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all over, as in this next example.

Checky char-
ged all over.

Hee beareth *Checky*, *Or* and *Azure* on a *Bend Gules* 3. *Leopards Rampant* of the first. This *Coat* pertaineth to the worthy Family of *Clifford* of *Frampton* vpon *Seuerne* in the County of *Gloucester*, being a Branch of the right Noble Stemme of the *Earles* of *Cumberland*.

Concerning *Coat-armours* having no colour predominating, and are deriued from *Ordinaries*, that which hath beene spoken is sufficient: I will now conclude with one example of such as are abstracted for *Common Charges*, viz. from *Fusils*, *Masles* and *Lozenges*, which being borne all over the *Field*, are termed in *blazone*, *Fusely*, *Lozengely*, *Masculy*, that is *Fusil-waies*, *Lozengew-waies*, *Mascul-waies*. These also are found *Charged*, and that all over, as in this next example.

The



The *Field* is *Fusile*, *Ermine* and *Sable*, on a *Chief* of the second three *Lilles*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Wameflete*, Anno 1459. sometimes *Bishop* of *Winchester*.

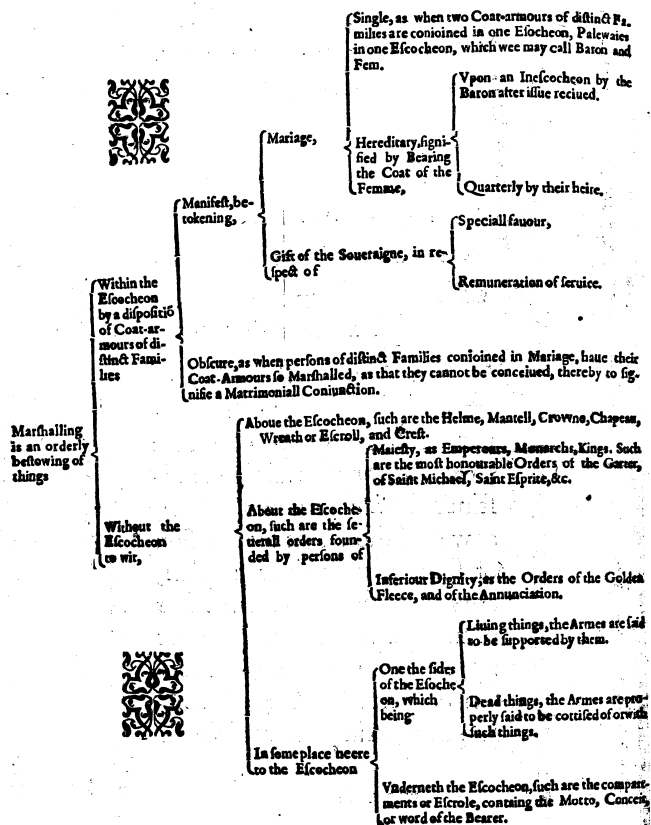
Io. Buddenus (in *Wainlets* life) affirmeth his name to bee *Patten*, of which Family this is the paternall *Coat*. And that he honoured the same with this *Chief* to acknowledge his education in the *Colledge* of *Eaton*, to which the *Lilies* doe belong. His words are these, *A parentibus* (saith hee) *accepit huius vitæ usuram, Collegio Iecus & dignitatem, utrique pro eo ac debuit respondendum fuit. Gessit idcirco in eodem Chypeo utrinque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-armours* having no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *Counter-changings*. I will addresse my selfe to the sixth and last *Section*.

The end of the fifth Section.



I i



SECTION VI. CHAPTER I.



From our first ingresse into this Book, hitherto hath been handled at large the first part of the Division of this whole worke, vnder been hitherto the generall Head of *Blazoning*; wherein haue been confined and illustrated Examples of the diuers and variable kinds of Bearing of all manner of Coat-armours, of whatsoever substance, forme, or quality conliking, together with the generall and particular rules in their proper places, for the better instruction of the regardfull reader. It now succeedeth in order to explaine that other generall Head (being the second part of that first diuision) termed *Marshalling*. Which terme I am not ignorant of how far extent it is, not only in ordering the parts of an Armie, but also for signification of the word of the word disposing of all persons and things in all solemnities and celebrations, as Coronations, Interviews, Mariages, Funeralls, Triumphs, and the like, in which the office of an Herald is of principall vse for direction of others, and therefore his learning judgement and experience ought to be able to direct himselfe in so weighty affaires. But that noble part of *Marshalling* is so absolutely already performed by the industrious pen of the iudicious Master Segar, now Garter and principall King at Armes, in his book of *Honor Military and Ciuill*, as that it were but *arrogancy* ioynd with *ignorance* for me to intermeddle in an argument so exactly handled: neither is here my purpose other, then to confine my selfe to *Armory* only, and so far only to speak of *Marshalling*, as it concernes Coat-armours. This Marshalling therefore is an orderly disposing of sundry Coat-armours pertaining to distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some haue their place *within* the Escutcheon, some *without*: and of those *within* the Escutcheon, some haue their occasions *obscure*, other some *manifest*, as are those whole *Marshalling* (according to ancient and prescript formes) do apparently betoken either *Marriage*, or some gift of the Soueraigne. Such as betoken *Marriage* do represent either a *match* single or *Hereditary*: By a single match I meane the conioining of the Coat-armours of a man and a woman, descended of distinct families, in one Escutcheon *Pale-wise*, as by examples following shall appeare. And this forme of *impaling* is diuers according to the seuerall functions of persons, whether Ecclesiasticall or Temporal. Such as haue a function Ecclesiasticall, and are preferred to the high honor of *Pastorall Iniscription*, are reckoned to be knit in nuptiall bands of loue and tender care to the Cathedral Churches, whereof they are superintendents, in so much as when a Bishop deceaseth, *ecclesia dicitur viduata*. And therefore their *Paternal Coat* is euermore *Marshallled on the left side of the Escutcheon*, giuing the preheminance of the right side to the Armes of their Sea, ob reuerentiam dignitatis ecclesiasticae, for the honor due to Ecclesiastick dignity: as also in respect that the Armes of such seuerall haue

have in them a kind of *perpetuity*, for that they belong to a *Person*, all *body*, which never dieth: An example of such *impaling* is this which followeth, and this manner of *Bearing* we may aptly call *Baron* and *Femme*.

Baron and
Femme
ecclesiasti-
cal.



Ru'e.

How to
know the
right and
left sides of
the Escoc-
cheon.

The reuerend father in God James Mountague, Lord Bishop of Bath and Wells, and Dean of this Maiesties Chappell, beareth two Coats *impaled*. Azure a Saltire quarterly quartered Or, viz. Argent, for the Armes appropriated to his Episcopall See, conioined with his Paternall Coat, viz. Argent three Fusills in Fesse, Gules within a bordure Sable. This forme of bearing with some others before expressed, do serue fitly to exemplifie the rule formerly deliuered touching *bordures*; viz. that a *bordure* must giue place to *impaled Coats*, *Quarters*, *Cantons*, *Chiefs*, &c.

To the end it may be the better conceived what is ment by the *right* and *left* sides of an *Escoccheon* or *Coat-armour* borne *impaled* after this manner, you may imagine a man to be standing before you, *impaled* in a Coat depicted with the Armes of two feuerall families thus conioined in *Pale*: and then that part that doth couer his *right* side will answer to your *left*: So then accounting the Coat to be his that weareth it, you can not err in your iudgement touching the true distinction of the *dexter* side of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister* part that is allotted to the *woman*, or the *inferior*.

Manner of
impaling.

The manner of such *impaling* of *Coat-armours* of distinct families (as *Baron* and *Femme*) by persons *Temporal*, is diuers from this before mentioned, for they do euermore giue the prehemine (of the *dexter* side) to the *man*, lea- uing the *sinister* to the *woman*, as in example.

Baron and
Femme: se-
cular.



Prerogatiue
of hereditary
Coats.

Escoccheon
of pretence
why so cal-
led.

This shield is parted *per pale* *Baron* and *Femme*, the first Argent a Lion Rampant Ermines gorged with a collar Or, langued & armed Gules, and is borne by the name of *Guillem*. The second is *Pale-waies* of six Argent and Sable on a Bend Or, three Pheons of the second, by the name of *Hatheway*.

If these were not *hereditary Coat-armours*, yet should they haue this forme of *Marshalling* and none other, be- cause the same is common aswell to *single* marriages ha- uing no *hereditary* possessions, as to those that be *heredi- tary*. Only in this there haue a *prerogatiue*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her Coat in this sort, or els in an *Escoccheon* vpon his owne, because he *pretendeth* (God giuing life to such his issue) to beare the same Coat of his wife to him and to his *heires*: for which cause this *Escoccheon* thus borne is cal- led an *Escoccheon of pretence*. Moreouer, the *heire* of these two *inheritors*, shall beare those two *hereditary Coats* of his father and mother, to himselfe and his *heires quarterly*; to shew, that the inheritance aswell of the *possessions*, as of the

Coat.

Coat-armours are inuected in them and their *posterity*; whereas, if the wife bring no aduancement of inheritance, neither her husband nor child shall haue fur- ther to do with her Coat, then to set vp the same in their house, *Pale-waies*, af- ter the forsaide manner, so to continue the memoriall of the fathers match with such a family. Example whereof behold in this *Escoccheon* following.

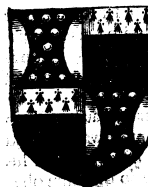


bearing, as in example.

Here you see the bearing of *hereditary Coat-armours* (both of the father and mother) by the sonne; and this *Coat-armour* must be *blazoned* after this manner:

Example of
hereditary
Coat-
armors.

He beareth two Coats quarterly as followeth. The first is Argent a Lion Rampant, Ermines, gorged with a collar Or, langued & armed Gules, by the name of *Guillem*. The second is *Pale-waies* of six Argent and Sable, on a Bend Or, three Pheons of the second, the third as the se- cond, the fourth as the first, by the name of *Hatheway*. And in this manner shall you *blazon* all Coats of like



He beareth two Coats quarterly; whereof the first is Sable, Platee proper, two Flanches Argent, the second is Another ex- Gules a Chief Ermine, the third as the second, the fourth ample of like bearing.

These Coat-armours thus *marshalled* are borne by Sir Henry Spilman Knight, a man very studious, a fa- uourer of learning, and a carefull preseruer of antiqui- ties. This forme of bearing of diuers Coats *marshalled* together in one *Escoccheon* *impaled*, as aforesaid was in vic- neere hand a thousand yeres thence within the realme of France, as appeareth by Frances de Rothers lib. 1. cap. 1. Reg. & Princeps.

From Rothers
in Exempt. di-
ploma. 1. 1. 1.
Cap. 1. Reg. &
Princeps.

Stemmatum Lotharingia: where amongst many transcripts of Kings Char- ters made to religious houses, vnder their Seales of Armes, he mentioneth one made by Dagobert King of France, to Modaldus Archbishop of Treuers for the Cell of Saint Maurice of Toledo in Spaine; which Charter was sealed with three Seales. His words are these: *Hoc Diploma tribus sigillis formatum est, primo aureo Dagoberti*, which was (as he had formerly described it) *habens insculptum scutum lili; plenum secundo cerreo Cuniberti*, tertio etiam cerreo Clodulphi; in quo esse scutum partium impressum prior pars decorata cruce, ac Escurboele seu Carbunculo, altera asclecia: Dat. Kal. Maij, Anno dominice incarnationis 672.

Anno. Dom.
672.

Concerning the orderly bearing of such *Coat-armours* *Pale-waies* in one *Escoccheon*, note that Gerard Leigh, making mention of the *marshalling* of diuers *femmes* with one *Baron*, saith, If a man do marry two wives, they shall be both placed on the left side in the same *Escoccheon* with him, as parted *per pale*. The first wives Coat shall stand on the *Chiefe* part, and the second on the *Base*. Or he may set them both in *pale* with his owne, the first wives Coat next to himselfe, and his second vnto most. And if he haue three wives, then the two first matches shall stand on the *Chiefe* part, and the third shall haue the whole *Base*. And if he haue a fourth wife, she must participate the one halfe of the *Base* with the third wife; and so will they seeme to be so many Coats quartered. But here you note, must obserue; that those formes of *impalings* are meane of *hereditary Coats*, where-

Bearing of
many Coat-
armors.

where-

whereby the husband stood in expectancy of aduancing his family, through the possibility of receiuing issue, that so those hereditary possessions of his wife might be vinted to his owne patrimony.

Antiquity of
quartering.

And for the antiquity of bearing diuers Coats quartered in one Escutcheon, the same Author reciteth a Charter of Renate King of Arabyes, Sicilie, and Ierusalem, &c. Concerning his receiuing of the brethren of the Monastery named Helprey, into his protection, Anno 1435, adding in the end thereof these words, *Armes Arragonie, Sicilie, Hierusalem, Andes*. Wherby (if I mistake him not) he giueth vs to vnderstand that his seale of Armes did comprehend all these Coats borne together quarterly in one Escutcheon: because he holdeth the same forme of description of seales of that kind throughout all his collection of Charters.

Quarterly
bearing
mistakied.

As touching this quarterly bearing of many Coats pertaining to sundry families together in one Escutcheon, William Wicley doth venterly mistake it, holding the same to be better fitting a pedigree to be locked vp in a chest, as an euidence seruing for approbation of the alliances of families or inducements to title of lands; rather then multitudes of them should be heaped together in or vpon any thing ordained for military vse. For Baners, Standards, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should be made apparent and easie to be discerned, which cannot be where many Coats are thronged together, and so become vnfit to the field, and therefore for be abolished of Commanders.

In what case
the same is
admitted.

Only he holdeth it expedient, that a Prince, or Noble-man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his Standard of the Armes of that Country quartered with his owne, amongst those people, which in right and conscience do owe him obediences; that they may be thereby endued the sooner to submit themselves to him as to their true and lawfull Soueraigne, or Lord. So did Edward the third, King of England, when he set on foot his title to the kingdome of France, shewing forth the Armes of France quartered in his roiall banner with the Armes of England. But for such persons as are but commanders vnder them, it is very absurd, with thereof ensue oftentimes many dangerous errors: *Et irreuerabilis est error qui violentia Martis committitur*. Hauing before made mention of an Inescutcheon, and of the bearing of the Armes of the Femme by the Baron after issue receiued by her, the being an *inheritrix*; I will now here giue you an example, as well to shew the occasion of such bearing, as also the manner and situation thereof.

An Inescu-
cheon.



The Field is Pearle, a Croffe raguled and truncated Diamond, the paternal Coat of the Lord Sands, then on an Inescutcheon of two Coats borne quarterly: the first, is Pearle, a Chevron between three Eagles legs fesse, a Laquisse Diamond. The second Verry, three bezels Ruby, both which are borne by the name of Bray. This Coat-armour thus marshalled was borne by William Lord Sands that was Lord Chamberlaine to King Henry the eight, (by whom he was advanced to that dignitie) and took to wife Margaret Bray, daughter and

and heire of Io. Bray, and also neece and heire to Reginald Bray a famous Baneret. This William Lord Sands, was father to Thomas Lord Sands, and Grandfather to William Baron Sands: and hauing issue by the said Margaret, did thereupon assume the bearing of her Armes vpon his owne in an Inescutcheon on this manner, which hee could not haue done vnlesse hee had bene an heire, for otherwise he must haue borne the same full impaled, and not otherwise, notwithstanding the issue receiued by her.

As for the antiquity of bearing of Inescutcheons; I find them very anciently vied a long time by the Emperours of Germany; for they alwaies placed an Inescutcheon of their paternall Coat on the breast of the Imperiall Eagle. And also diuers noble and worthy Families of this Land, vied the like bearing in the severall Raignes of fundry of our Kings, viz. In the time of Richard the second, Simon Burley bare in an Inescutcheon the Armes of Husley. In the time of Henry the fifth Richard Beauchamp the great Earle of Warwick, bare the Armes of Spenser and Clare quarterly in an Inescutcheon ouer his owne paternall Coat Armour, and many other in like sort.

Concerning the bearing of the wiues Coat-armour by the husband Impaled, Of the wiues Coat-armour borne by the husband. there are some that doe boldly affirme, that it is not permitted by Law, but onely tollerated through custome: and doe (with Casseneus) alledge for prooffe thereof, *Quod Arma non transiunt ad cognatos & affines, quia cognati descendentes ex femina non sunt de Familia*: because by reason of her marriage shee renounceth the name of the Family whereof shee is descended, and assumeth the name of her Husbands Family, as we formerly shewed, where we intreated of differences which are not permitted to the Females. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the Agnation (which is of the Fathers side) must be preferred entire, and therefore the Honour or Armes of it, not to be caried into an other Family.

But now to returne to Marshalling: If a Coat-armour that is Bordured bee borne sole of it selfe, then shall the Bordure enuiron the Coat round; but if of Coats such a Coat be Marshalled Palwaies, with another, as a Marriage, then must that part of the Bordure, which respecteth the Coat annexed, giue place thereunto, whether the Coat bordured be Marshalled on the Dexter part of the Escutcheon, or the Sinister; as in example.



Canton, Quarter, &c. the Bordure must in like manner giue place vnto them, as in these next examples may be seene.

K k

Hee

This Escutcheon is parted per Pale, Baron and Femme. Parted per Pale, Baron and Femme. The first is quarterly, Or and Gules, a Bordure Sable, charged with Escallop shells, Argent, by the name of Hemmigham. The second, Cheekie, Or, and Azure, a Fesse Ermine, by the name of Calthrop. Heere you see that part of the Bordure exempted, that is next to the Impaled Coat: so should it also haue been if the same had been Marshalled on the Sinister side. By occasion of this Bordure, I will shew you in like manner, how if a Coat-armour bordured be honoured with a Cheefe,

Nicholas de Moline.



He beareth Azure, the *wheele* of a *Watermill* Or. This was the *Coat-armour* of that worthy Gentleman, *Nicholas de Moline*, a noble *Senator* of the *Magnificent State of Venice*, who being employed by the most Noble Duke and the *State in Ambassage* to the sacred *Majesty* of our dread *Soueraigne*, King James, vpon acceptable seruice by him performed both to his *Majesty* and to the said *State*, it pleased his *Highnesse* not only graciously to remunerate him with the dignity of *Knighthood* in an honourable assembly of many noble

Peeres, Ladies, Knights, and Gentlemen; but also for a further honour by his *Highnesse* Letters Patents vnder his great Seale of *England*, to ennobleth the *Coat-armour* of the said *Nicholas de Moline*, by way of augmentation, with a *Canton Argent*, the *Charge* whereof doth participate of the *Royall Badges* of the seuerall Kingdomes of *England* and *Scotland*, viz. of the *Red Rose* of *England*, and *Thistle* of *Scotland*, conioined *Palewise*; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti procerum nostrorum presentia, Equitem auratum merito creauimus. Et in super Equestri huic dignitati honoris accessionem adieciimus, ut in Austo Clypeo gentilitio Cantone gestet Argenteum, cum Anglie Rosa rubente partita, & Scotia Carduo virescente coniunctum: Quae ex Insignibus nostris Regijs speciali nostra gratia discerpimus, ut virtuti bene merenti suis constaret honor: Et nostra in tantum viribus benivolentia testimonium in perpetuum extaret.*

Augmentations vpon a Chief.

Sometimes these *Augmentations* are found to be borne vpon the *Chiefe* of the *Escutcheon*, about the *Paternal Coat*, as in this next example.

The Earle of Rutland.



Floure de Lize of the *Armes* of *France* and two *Lions* of the *Armes* of *England*, and borne on the *Chiefe* part of the *Escutcheon*.

Whole in a part what.

Now in the next place, by the *Whole in a Part*, I meane the bearing of the *Royall Ensignes* of the *Soueraigne* wholly in some part of the *Escutcheon*, as in example.

The



The *Field* is *Topaze* a *Fesse* of the *Soueraigne Ensignes* within a *Bordure* *Gobornated* *Pearle* and *Saphire*. This *Coat-armour* appertaineth to that most noble and truly Honourably, *Edward Earle of Worcester*, one of the *Lords* of the most honourable priuie *Counsell*, *Master* of his *Majesties Horse*, *Knight* of the most Honourable *Order of the Garter*, and one of his *Highnesse Commissioners* for the Office of the *Earle Marshall of England*, a noble *Peere*, whose great vertues are euery way correspondent to the greatnesse of his place and honour.

The Earle of Worcester.

Thus much for tokens of the *Soueraignes* fauour: which kind of gifts though they proceed also from high merit (for the most part) in the requirers, yet we rather entitle them *fauours* then *merits*, because their *gratitudes* the greater, by whom such Princely regards are rather imputed to their *Soueraignes* mere bounty, then to their owne desert.

SECT. VI. CHAP. III.



In the precedent Chapter, enough hath been said of augmentations or additions of honor, bestowed by the *Soueraigne* in token of Princely fauor: Now of such as he giueth in remuneration of merit, either immediately by himselfe, or mediately by his General or vicegerent, either in requital of acceptable seruice performed, or for encouragement to future honorable attempts, which is then chiefly effected when vertue is duly rewarded. Such *remunerations* are conferred vpon men imployed either in *warfare* (be it *secular* or *spirituall*) or in *affaires ciuill*.

Of augmentations of merit.

Of the first sort were those that were professed in the seuerall orders of *spirituall* *knighthood* of late vsed in this land, but now abolished, viz. the *Knights* of *Saint Iohn at Ierusalem*, and *Knights Templers*, of which the first is the chiefest, whose beginning, saith Sir *Iohn Ferne*, was in the time of *Godfrey first Christian King of Ierusalem*.

The profession of this order was to fight for Gods honor against the *Infidels* and (as they were taught by the *Romish synagoge*) for holy *S. Iohn*. This order was begun in the yeere of grace 1120. Their habit was a long gown or robe of black, with a white Crosse vpon the breast. The *ensigne* armoriall of their order was on an *Escutcheon Gules* a *Plaine Crosse Argent*. And this is now known for the *Armes* of *Sauoy*, by reason that the first *Amadeus*, or *Amy*, Earle of *Sauoy* being in *Armes* with the brethren of this *spirituall knighthood* at the siege of *Acre*, after that their *Grand-master* was slaine by the *Saracens*, left the *Infidels* should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the *Armor* of their slaine General, and the long robe of *black cloth*, with the *Armes* of the said order, and then demeaned himselfe with such valor in battell, that after he had slaine the *Admirall* of the *Saracens* with his owne hand, he funke and put to flight the most part of

Knights Templers.

Their ensigne.

of their *Foyfts, Ships, and Gallies*, and in fine redeemed the City of *Acre* from a perillous Nauall sicge.

For which benefit done to *Religion*, the Knights of the said *Order* requested the said Earle of *Sauoy* to aduance for his *Coat-armour* this *Ensigne* here mentioned. Sithence which time all those that entered the said *Order*, haue also had their *paternal Coat-armour* infigned with this *Crosse* on the *Chiefe* of their *paternal Coat*, as followeth.

The occasion
of assumption
of this
Coat.



The Earle of
Sauoy's
Coat.

Of secular
remunera-
tions,

as are bestowed vpon *militarie persons*, are these that follow and their like.



Sir William
Clarke's Coat.

He beareth *Argent* on a *Bend Gules*, three *Pellets* proper betwene as many *Pellets*, rewarded with a *Canton sinister Azure*, thereupon a *demy-Ramme* mounting *Argent*, armed *Or* betwene two *Flowres de-lis* in *Chiefe* of the last, ouer all a *Batune dexter-waies Argent*. This *Coat-armour* thus marshalled pertaineth to sir *William Clarke* Knight, by hereditary descent from sir *Iohn Clarke* his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longueuil* and *Marquesse of Rotueine* prisoner, at the iourney of *Bomy* by *Terruane*, the sixteenth day of *August*, Anno *Henr. 8. 5*. In memory of which seruice the *Coat-armour* of the Duke was given him, marshalled on a *Canton sinister* in this manner, by speciall commandment from the King, who sent his warrant to the *Heralds*, willing and requiring them to publish the same authentically vnder their *hands and seales*, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this *Coat*, is expressed vpon the monument of the said sir *Iohn Clarke* in the Church of *Tame* in the County of *Oxford*. In this *Coat* is confirmed my Assertion formerly set downe, touching all well the vie, as the dignity, of the *Canton sinister*, which in worth is equall to the *dexter Canton*, though not so vually borne.

Canton
sinister.

Of Armes
Assumptiue.

Sir Iohn
Ferrie.

To these *donatiue* augmentations of *Armes* I will adde certaine *Armes Assumptiue*, which are such as a man of his proper right may assume as the guerdon of his valorous seruice, with the approbation of his *Soueraigne*, and of the *Heralds*. As if a man being no gentleman of blood or *Coat-armour*, or else being a gentleman of blood and *Coat-armour*, shall captiuate or take prisoner in lawfull wars any gentleman, great Lord or Prince (as saith sir *Iohn Ferrie*) he may beare the *field* of that prisoner and enjoy it to him and his heires fore-
uer.

uer. If the fame be not by like infortune regained, be he *Christian* or *Pagan*, for that is but a vaine and triuolous distinction. These are such as the bearers or some of their Antecessors haue forced from the enemy, either in compelling him to flight, and so to forsake his *Armes* or *ensignes*, or by strong hand surpris him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *ensignes* of his conquered foe. And in this sense may that Assertion of *Bertolus* be verified, where he saith, *Et iam populares propria autoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armorial ensignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia gentis polunt mali dispari. Arist. Met.* But in this sense it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coat-armour* that he hath gained, for the apparant tokens of vertue and valor that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.



The *field* is *Topaz*, a *Lion Rampant*, *Diamond langued* and armed *Rubie*. *Peter Balthazar* in his book of the descents of the *Forresters* and *Earles of Flanders*, saith that the *Armes* now borne by the *Earles* of that Country were won by *Philip of Alsace* the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the *holy land*) from *Nobilit King of Albania*, a *Turk*, whom he had put to flight and slaine with his own hands in a battle. And this is the iudice of the *Law Militarie*, *Quia dominium rerum in iusto bello captarum* *in victorem transfertur*, as *Ayala* obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valorous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprisid by him that in comparison is of no worth at all. Neuerthelesse the lawe whereupon this Custome is grounded, is equall and iust, albeit the euent thereof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoq. deterioribus parere compelli videtur*. For the law makers should prudently ordaine for encouragement of men of action, that the victor should be rewarded on this manner: For albeit the faculties and inward endowments of the mind can by no meanes be discovered, whereby each man ought to receiue remuneration answerable to the true measure of his worth & valor, yet did they prudently provide for the rewarding of them: *In quibus vestigia quadam & quasi expresse imagines vera fortitudinis & magnanimitatis apparent*. And *Balthazar Ayala* saith, *Quod dicunt iusto bello capto fortissimum, non solum in tebis sed etiam personis liberis iure gentium & civilis receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to iure belli, it were an absurd thing to thinke that the possessorie things of the vanquished should be more priuiledged then their owners that are interested in them.

Forced from
the enemy.

cello. Catol.
conclus. 28.
pari.

Arist. Metaph.
12.

Pet. Baltha-
zar.

Ayala de iure
belli lib. 1.

Law makers.

Balthazar
Ayala de
iure belli.

Sect. VI. Chap. III.

Marshall-
ing
is
mani-
fest.



Concerning Coat-armours: marshalled within the *Escutcheon*, whereof the occasions are manifest, we haue hitherto intreated: now of such as haue their occasions *lesse manifest*. Those are such as being *hereditary Coat-armours* are so obscurely marshalled in one *Escutcheon*, as that thereby the beholder can yeeld no reason or yet coniectural probability of such their vnion, nor may well discern them to be distinct *Coats*: So as it often falleth out that they are mistake for some new coined *Coat*, rather then two *Coats*; of distinct *families*; and so reckoned to be a *Coat* too bad to be borne. And such *marshalling* is either *one above another*, or *one upon another*. Of the first sort may we reckon the *Coat-armour* of *Browne* before exemplified, as also this next following and their like.

Mynors of
Triago.



Approbation
by Vpon.

He beareth *Sable* an *Eagle displayed Or*, on a *Chiefe Azure* bordured *Argent*, a *Chevron* between two *Crestants* above and a *Rose* below *Or*, by the name of *Mynors*. This forme of *marshalling* of diuers *Coats* doth *Vpon* approue, in case where a *man* hath large possessions by his *mother* and small *patrimony* from his *father*, then he may beare his *mothers Armes* wholly on the nether part of the *shield*, and his *fathers* on a *Chiefe*, in this manner. And for the better approbation hereof he setteth downe an exemplary *Coat*, which he *blazeth* after this manner: *Portas unius Regnum capitale de nigro, & tres Rosas rubeas in campo aureo, cum quo capite regis & tribus Talentis in eodem*. Vpon some such like consideration it may seeme that these, being formerly the *Coat-armours* of two distinct *families*, were conioined as in this *Escutcheon* appeareth, but now being both thus vnited, and withall inuested in the bloud of the *bearer*, through custome and tract of time concurring, reckoned but one *Coat* and borne by one name.

The mothers
Coat vpon
the fathers.

Another forme of *bearing* of diuers *Coats* (vpon like occasion) much different from this, doth the same Author commend, that is to say, the *bearing* of the *mothers Armes* vpon the *fathers* (by the *heire*) in a *bend*: And this doth he reckon to be the best maner of *bearing* such *Armes*, saying: *Optimus certe modus portandi diuersa arma in uno scuto habetur in istis Bendis, quia habens patrimonium a suo patre dimissum & alius certas terras per matrem sibi proueniens, quibus quidam terris matris certa appropriantur arma ab antiquo, ut forte quia ipsa arma materna sortuntur nomen progeniei suae; Tunc ipse haeres si voluerit potest portare arma interge sui patris in scuto plano, & in tali Benda potest portare arma materna. Of this forme of *bearing* you may see a demonstration in this next *Escutcheon*.*

He



He beareth *Gules*, a *Crosse flurte Or* on a *Bend Azure*, three *Flowres de Lices*, of the second by the name of *Latimer*. The first and vndermost of these was of it selfe a perfect *Coat*, and borne by the name of *Latimer*, before the *Bend* thus *Charged* was annexed. And that this *Coat* borne on the *Bend* is also a perfect *Coat*, you shall perceiue, if by *Vpon*s direction you reduce the *Bend* into the forme of an *Escutcheon*, and place the three *Flowres de Lices* in the corners of the same. I see not, but a man may as well say, that the *bearing* of *Armes* of the Husband or of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similitum similis est ratio*. But these may seeme rather to be conceited formes, then received grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approved sorts of *Marshalling* with vs are those before mentioned, *viz. Impaling, Quartering*, and *Bearing* in an *Escutcheon*.

Conceited
formes of
Marshalling.

Not vnaptly may these *Coats* be said to be obscurely *Marshalled* when the occasion thereof cannot be either certainly discerned, or yet probably coniectured, neither can it bee with reason conceiued, whether the *Superior* bee borne for the *Fathers Coat* or for the *Mothers*. And thus much shall suffice concerning *Coat-armours Marshalled* within the *Escutcheon*.

Obscurely
Marshalled.

Sect. VI. Chap. V.



In the former Chapters hath beene treated of such *Coat-armours* as are *Marshalled* within the *Escutcheon*: In order it now succedeth to speake of *Marshallings* without the *Escutcheon*.

Marshalling
without the
Escutcheon

These are certaine *Ornaments* externally annexed to the *Coat-armour* of any *Gentlemen*, by reason of his aduancement to some honour or place of eminency by the gracious fauour of the *Soueraigne*; as an *Honourable* addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-armour* doe constitute an *Attenuement*.

Externall
Ornaments.

An *Attenuement*, according to *Leigh*, is the *Armes* of euery *Gentleman* well *Attenuement* *Marshalled* with the *Supporters*, *Helme*, *wreath* and *Crests* with *Maniles* and *Bar*. The *Words*, which of *Heralds* is properly called in *Blazon*, *Heauyne* and *Timbre*. The French word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue gotten deriuation to that word *Heauyne*. And the word *Timbre*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summitas acuminata*, and betokeneth the *Crest*, that is usually borne vpon the *Helme*: For so doth *Kilianus Dusslene* expound it, calling it, *Timmer off Timber van Den Helme*, which is as much to say, as, *Crista galeae, Conus galeae, Summitas Apex*.

Heauyne and
Timbre
what.

Note, that the generall words vsed by *Leigh*, in his said description of an *Attenuement*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a *Knight Banneret*, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Cassanens*) it is not permitted

Restraint of
words gene-
rall.

Cass. Chm. Inf.
49. part. 1.

to persons inferior to the degree of a Knight, to Timber their *Armes*, that is to say, to adorne them with *Helme*, *Mantle*, *Crest*, &c. as *Cassan*. noteth saying, *Nulli licitum est, nec solet quis Timbrare Arma sua, sed sit saltem Eques militaris, vulgo Cheualier*. But with vs the custome is otherwise, for in beeing of *Armes* each particular *Countrie* hath something peculiar to it selfe, and hath her proper customes which haue the vigor of a *Law*, *quia consuetudo facit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducitur a lege superueniente*. But it may seeme that such bearing is rather tolerated through custome, then allowed in the strict construction of the *Law* of *Armes*.

Order of external ornaments.

Zanchinus.

Cambden, Brit. de Ordinum Anglie.

Now that the things so externally annexed to *Coat-armour*, and also the *Order* of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will eniue that course of *Natures Method*, which *Zanchinus* saith, was by *Moses* obserued in the History of the Creation, which is, a *principij componentibus ad res compositas*. The parts *Compounding* are those before mentioned, viz. the *Helmet*, *Mantle*, *Crest*, &c. Of which some haue place above the *Escutcheon*; some vnder it; some round about it; some on each side of it.

Of the first sort, are the *Helmet*, *Mantle*, *Escroule*, *wreath*, *Crowne*, *Cappe*, &c. And forasmuch, as with vs the *Nobles* are diuided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons*, and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted *sundry formes of Helmes*, whereby their feuerall states are discerned: I will exemplify their *diuers fashions*, beginning with the *Inferiour sort*, (for that is the progresse proper to *degrees* or *steps*) and so ascend to the *Highest*; as in example.

Esquire or Gentleman's Helme.



Cambden, in Brit.

Iudg. 9.

1. Sam. 17.7.

Scutage ancient.

(saith the learned *Clarenceux*) a *Scutoferendo*; ut olim *Scutarij Romanis dicti, qui vel à Chyphis gentilitijs, quos in nobilitatis insignia gestabant, vel quia Principibus & Maioribus illis Nobilibus ab Armis erant, nomen traxerunt*.

This kind of service is exceeding ancient, as wee may see of *Abimelech*, of whom it is said, *Quare inclamans celeriter puerum Armigerum edixit ei; stringe gladium tuum & mortitradere me, ne dicant de me, mulier interfecit me*. Also 1. Sam. 17. it is said, *Et qui Sutum, ferebat antecedeat eum*: And a little after, *vers. 41. Viro illo, qui ferebat scutum, praecedente eo*. Since then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military habiliments*,

it

it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentiue *Eare*, to obserue and listen what he will prescribe them: and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is improperly attributed to the dignity of a Knight, to whom (amongst those that we call *Nobiles minores*) it pretaineth in *Martiall* affaires, to *giue*, and not *attend*, directions.

Signification of the sideslong helme.



This forme of *Helmet* (in my conceit) doth befit quadrate with the dignity of a Knight, though *Leigh* improperly vseth the same; the same, (I say) in regard of the direct standing thereof, but diuers in this, that the *Beauen* of that is *close*, and this *open*. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, as well for that the full faced *Helmet* doth signifie direction or command, like as the former representeth attention and obedience, as also for that it is a greater honour to beare the *Be-*

uer open then *close*; the *close* bearing signifying a buckling on of it, as a preparation to the *Battell*, and the *open* *Beauer* betokeneth a returne from battell with glory of *Victorie*. So saide *Ahab* King of *Israel* to the Messenger that he sent to *Benhadad*, King of *Syria*; *Tell him, Let not him that girdeth his Harness boast himselfe, as he that putteth it off*: which *Tremelius* thus interpreteth; *Qui induit Arma pugnaturus, ne ita gloriator ac si victoria parata, illa deponeret*; that is, according to the vulgar saying, *We must not triumph before the victory*. And for a further prooffe, that this forme is more agreeable to the dignity of a Knight, then the former; you must obserue, that, if among *Nobiles maiores*, or their *Superiours* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmes full faced* and *open*: then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kind of *superiority*) to beare their *Helmes* after the same manner: *Illud enim est melius, quod optimo est propinquius; & in eodem casu idem ius statuendum est*.



spects, if I be not deceiued, doe they all beare their *Helmes* *sidelong*, for that each one of them attendeth the directions of the other, to whose *Iurisdiction* they are subiected.

This fashion of *sidelong* *Helmet* and *open faced* with *gardensure* ouer the *sight*, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these, each one is subordinate vnto other, as well in *Iurisdiction*, as in rank of *Nobility*; as *Cassan*. noteth, saying, *Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comites, seu Marchiones; & Comes seu Marchio decem Barones, seu Marces*. And, for these reasons, & *Baro decem feudatores*. And, for that

Subordinate ranks of Nobility.

Robes furred with diuers colours. Alex. ab Alex. lib. 5. Gendier. Welf. Laxius lib. 8. in Comment. Rep. Rom. Why called pennele picta.

whiles with *furres* of variable colours whereof they were called *Depicta pennule*: of which later sort *Alex. ab Alex.* speaketh saying, *T amelsi legamus Caligulam depicta pennulas saepe induisse*; and *Laxius*, *Pennula picta lasciuioris uita imperatoribus in usu fuit*: whereof he giueth an instance out of *Tranquillus*, who saith of *Caligula*, that he was saepe *depicta* as *gemma* s; *pennulas indutus*.

They were called *depicta pennula*, because of the variety of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had been painted. Some of those *doublings* are of rare vie at these daies, which haue been more frequent in former times; as I find in the Church of *Graue* in the Countie of *Bedford* in a window a *mantle* *Sable* doubled *verry Argent* and *Azure*.

Cognifance how placed.

Next to the *mantle* the *Cognifance* doth arrogate the highest place, and is seated vpon the most eminent part of the *helmet*, but yet so as that it admitteth an interposition of some *Escroll*, *Wreath*, *Chapeau*, *Crowne*, &c. And it is called a *Cognifance à cognoscendo*, because by them such persons as do wear them are manifestly known whose *seruants* they are. They are also called

Whereof called crests.

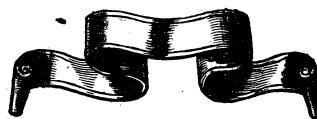
crests of the Latine word *Crista*, which signifieth a *Comb* or *Tuft*, such as many birds haue vpon their *heades*, as the *Peacock*, *Lapwing*, *Lark*, *Heath cock*, *Fasant*, *Rust-cock*, &c. And as those do occupy the highest part of the heads of these *fowles*, so do these *Cognifances* or *Creasts* hold the most perspicuous place of the *helmet*, as by examples following shall appeare in their due place.

Concerning the vie of these *Cognifances* or *Creasts* amongst the *Romans*, *Laxius* (hauing spoken of *shields* and the garnishing of them with portraictures of *living things*) hath these words: *Hactenus de clypeorum pictura, siue sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis quas wap-pas dicunt, profectus credendum est. Iam enim Galeas illa quoq; atq; coronas supra positas cum cristis atq; animum alis representabat.*

Variety of Crests.

But that the wearing of such *Creasts*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed *helmets* wrought about with the shapes of hideous gaping Animals. The *Carians* had *Rust-cocks* for their *crests*. *Alexander Magnus* did enuiron his *helme* with a *gallant plume* of purest white.

The *Galatians* bare sometimes *horne*s, and otherwhiles the shapes of living things. The *Troians*, *Myfians* and *Tbracians* bare vpon their brazen *helmets* the eares and hornes of an *Ox*. Amongst the rest (saith he) that of *Coudis* the *Centurion* which he vsed in the battell that he had against the *Medians*, was holden to be admirable; for that he bare vpon his *helmet* a *Cup*, that one while did flath out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vie of *Creasts*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed between the *Mantle* and the *Crest*; beginning with those of inferior reckoning, and so to those of better worth and estimation.



thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fifth and long after, no man had his *badge* set on a *wreath* vnder the degree of a *Knight*: But howsoever *time* and *usurpation* concurring with *prescription*, hath so much prevailed, as that it will be a matter of great difficultie to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *Wales* himselfe to this day thus beareth his *badge*.



This is an ancient ornament of the *head*, and much in vie with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent vie as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *Silkes*, or moe wreathed together; sometimes also a *Torce*, for the same cause: *Nempe quia torquetur*, because it is wound or twisted. The mixture of the *Colours* of this *Wreath*, is most vially taken from the *Metall* or *Colours* contained in the paternall *Coat* of the *bearer*. For the orderly making of this *wreath*, *Leigh* ascribeth this *Rule*, viz. That you must euermore begin with the *Metall* and end with the *Colour*.

Rule.



This kind of *Head-tire* is called a *Cap of dignity*; *Cap* of dignity, which *Cap* (saith *Cassineus*) *Dukes* accustomed to weare in token of excellency, because they had a more worthy gouernement then other *Subiects*. Also they vsed to weare the same in token of *Freedome*: *Quia debent esse magis liberi apud Principem supremum quam Alij*. This *Cappe* must be of *Scarles* colour, and the lining or doubling thereof *Ermine*. Some doe boldly affirme (saith *S. Iohn Ferne*) that aswell the *Earle* and *Marquess* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, euen by the same reason and custome that they doe challenge to weare their *Coronets*, because this *Cappe* as also their *Crownes* are allowed them, not only for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of triumph and victory. For the wearing of the *Cap* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chieftest of the subdued enemies whom he lead *Captiue* to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captiuitie.



Albeit there are diuers others sorts of *Crownes* more v-
sually borne interposed between the *Mantle* and the *Crest*, yet because this is sometimes put to like vie, and that it is of all the rest the chieftest, I haue selected this as an example

Other sorts of Crownes.

Crowns
borne by the
Romans.

Wolf, Lazius
Com. Reipub.
Rom. lib. 9,
pag. 938.

pie of *Crownes* put to such vse; & the rather because I willingly comprehend
all those of lesse esteeme vnder it. That the *Romans* did beare *Crownes* vpon
their *Helmets* after this manner, it is cleare by the testimony of *Volfang. Lazi-
us*, as well in that I haue formerly alleaged where I haue spoken of the vse or
Crests: as also by his confirmation thereof, where he saith, *Catera Coronarum
genera in uniuersum, quae vel Galeis in Armis suspensio aut virtutem donata militibus,
vel captibus hominum vel Sacerdotum aut Emeritorum imponebantur. xviij. inuenio.
Quarum, exceptis Aurea & Argentea, reliquae omnes ex plantis passim & herbis
conficiebantur.* The prerogative or prebeminence of wearing of *Crownes*, be-
longeth not alone to such as haue receiued the fame for a Remuneration
of vertue, but also to persons, to whom the exercise of *Soueraigne Iurisdiction*
doth appertaine, as the same *Author* witnesseth, saying, *Prærogatiua vero Co-
nae ferendis non solum habebant quibus hoc erat minus ex virtute concessum, ve-
rium etiam quibus ex officio licebat, Imperatoribus, Regibus, Sacerdotibus, &c.* Tou-
ching sundry other formes of *Crownes*, I refer you to the iudicious writings
of *Malter Segar* now *Garter* and principall King of *Armes*.

SECT. VI. CHAP. VI.

Peculiar Ornaments.



Hus farre haue I touched things placed about the *Escocheon*: now will I proceed to such as are placed elsewhere; of which some are *Petuliar*, some more *Generall*.

Like as the word *Baron* is taken from the French word *Baron*, some are Peculiar, some more common. By such as are peculiar, I mean those that are appropriate to persons having *Soueraigne Iurisdiction*, and to such as we called *Nobles maiores*, of which *Rancke a Banneret*, or (as some call them) a *Baronet* is the lowest. These have their name of a *Banner*: for vnto them it was granted in remuneration of their approved valor in *Military* seruices to beare a square *Banner*, after the custome of *Barons*; and therefore are called *Knights Bannets*; As Mr. Camden hath noted, saying: *Baneretti qui alij: Baronetti cum ualuaforum nomen inuenerat, a Baronibus secundi erant, quibus inditum nomen a vexillo, concessum enim erat illis militaris uirtutis ergo quadrato vexillo perinde ac Baronis vti, unde & Equites vexillarij a nonnullis vocantur, &c.* This order of *Knighthood*, was much esteemed for the honour receiued in the *Field for Military* seruice, with great solemnity vnder the *Banner Royall* displayed in the presence of the *Soueraigne*: and this hath been reputed a middle degree betwixt *Nobles Miores & Atiores*: but of this dignity none hath beene knowne aliue in England, since Sir *Ralfe Sadler, &c.* But amongst the particular *Ornaments* belonging to the *Coat-armors* of persons hauing either *Supreme or Inferior* dignity, there are some that do enuiron the *Coatarmor* round about, and doe chiefly belong to persons exercising *Soueraigne Iurisdiction* and to such others, as they out of their speciall fauour shall communicate the same vnto, by associating them into the fellowship of their *Orders*. Such are the most honourable *Order of the Garter*, the *Orders of the Golden Fleece* of Saint *Michael*, of the *Annuntiation*: of all which Master *Segar* now *Garter King at Armes*, hath written so learnedly, that to his works I must againe referre the Reader for satisfaction therein; the discourse thereof being altogether impertinent to my intended purpose in this present worke.

Yes

Yet heere you must obserue, that a man being admitted into the *Society* and *Fraternity* of any two of the *Honourable Orders* before mentioned, he may in setting forth his *Atchievement* adorne the same with the chiefe *Ornaments* or *Collars* of both the *Orders* whereof he is elected and admitted a *fellow* and *companion*, by placing one of the *Ornaments* next to his *Shield*, and the other without the same. In such maner did the most high and mighty Lord *Thomas Duke of Norfolk* and Earle *Arbuthnot of England*, beare the chiefe *Ornaments* of the *Orders* of the *Garter* and of *Saint Michael*.

But leaving those peculiar *Ornaments of Soueraignes* or others, I returne to those that are *communicable* (by a certaine right) alwell to those called *Nobles maiores*, as to *Soueraignes*. Such are those which are said to bee placed on the *sides* of the *Atchievements* representing sometimes things *living* and sometimes *dead*.

Both these of some *Blazoners* are termed *Supporters*, whose concept there- *Supporters*.
in I can hardly approue, *Quia diuersorum diuersa est ratio* : and therefore the blazon of
Blazon that I would giue vnto things so different in *Nature* is ; that if the *Supporters*.
things be *living* and leaue vpon the *Shield*, then shall they be called properly
Supporters ; but if they are *Inanimate* and touch not the *Escutcheon*, then shall
such *Armes*, be said to be (not *Supported*, but) *Cotised* of such and such things : *Cotised*.
For, how can thoe be properly said to support that touch not the thing said
to be supported by them ? Therefore, *Nomina sunt aptanda rebus secundum*
nationis normam.

To persons under the degree of a Knight Banneret, it is not permitted to bear their *Armes Supportées*, that *honour* being peculiar to those that are called *Nobles maîtres*.

And these *Cotties* haue their name agreeable to the thing whose quality they represent, and are so called (as we elsewhere shewed) of *Cotta*, the Rib, either of *Man* or *Beast*: for it is proper to the Rib to inclose the Entrails of things *Animall*, and to adde forme and fashion to the body; in like manner doe these inclose the *Coat-armour* whereunto they are annexed, and doe giue a comely grace and ornament to the same.

An other ornament there is externally annexed to *Coat-armour*, and that is the *Motto*, or *Word* : which is the Invention or Conceit of the *Bearer*, succinctly and significantly contrived (for the most part) in three or four *Words*, which are let in some *Scrole* or *Compartement*, placed vially at the foot of the *Escutcheon* : and as it holdeth the lowest place, so is it the last in *blazoning*. Of this word *Abra Franc*, writteth in this manner; *Quod a recentioribus verba quædam ipsi Armis subiciuntur, videtur id nuper inuentum ad imitationem eorum quæ Symbola a nobis appellantur*. And indeede, the *Motto* should expresse something intended in the *Achieuement*, though vsè hath now receiued whatsoever fancy of the deuizer : and this *Motto*, is of vniuerfall vsè to all *Gentry* and *Nobility*, of what rancke fower.

Now as touching the *Blazoning* of these Ornaments *exteriorly* annexed to that strict ob-^{Blazon of}
servancy *Coat-armour*, it is to be considered that we are not tied to that strict ob-^{Achievements}
servancy in them as in the blazoning of things borne *within the Escutcheon*; for
for the *Essential* parts of *Coats*, and those merely *Accidental*. For the
Crest or *Timber*, *Wreath*, *Mantle*, *Helme*, &c. (such *Ferne*) are no part of the
Coat-armour, but Additions to *Alievements* add not many hundred years

**Who may
bear their
Armes sup-
ported.**

by Coriſes
b, whence de-
c. rined.

It is Morra.

Abra. Franc.
lib. 2. pag. 57.

to Blazon of Achievements

Crosses fished, Argent, and is borne by the name of Rand. The third as the second, the fourth as the first, inscribed with an Helmet fitting his degree, and thereupon a Mantle of Antique forme Gules, doubled Argent, about the same a Torse, Or, and Gules, therein a Greyhounds head, Colored Gules, Garnished Or, his Eares Azure, in an Escrolle vnderneath his Motto, or Deuise, viz. LOYALL A MORT, that is, Faithfull to the death. A word well fitting his honest minde and his assured constancy to those whom he professed loue vnto; in regard of which his vertuous disposition, I haue thought good to Honour him after his death with this poore remembrance for many particular respects. In this you may obserue the forme of the Helmet befitting the degree of a Gentleman.

The Temple of honour.

The Temple of honor (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *Commonwealth* there was no hope to attaine to place of *dignity*, but by treadng the path of *desert*. Doubtlesse this was the best policy that could be to uphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserue well: and out of question, such was the reason of the aduancing of *Noble Families* in most *States*: whose first raisers were honored for their good seruices, with *titles of dignity*, as *Badges of their worth*, and therefore if their *Offspring* vaunt of their *Linage* or *stature dignity*, and want their *vertues*, they are but like base Seruingmen, who carry on their *Heeles* the badge of some *Noble Family*, yet are they themselves but *ennoble persons*.

Four parts of Nobility.

In which respect *Aristotle* discoursing of Nobility, makes foure parts thereof; the first of *Riches*, the second of *Blood*, the third of *Learning*, the fourth of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Riches* may be rich, and *Rakehells* may be of ancient *Blood*, but *Vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wise men* were *noble* in *Gods sight*, as *rich men* and *great men* were nobles in mens eyes.

Threefold nobility according to Bartholus.

Yet the same *Bartholus* ascribeth the due honour vnto each kind of Nobility, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politick*: the first and chiefe consisting in *Piety* and *virtues of grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Commonwealth*. This last is it we here chiefly meddle with; not that we crieit the two former, but that we suppose we live in such a state where the two first kindes of Nobility are rewarded with the last kinde, and thereby made more illustrious.

Different phrase of Nations.

The comon phrase of *foraine Nations* is different from ours, concerning the *Titles* of men of reputation: they esteeming euery man *Noble*, which hath any excellency remarkable, about others; (so saith *Indocus Ciceronius*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none *Noble* vnder the degree of a *Baron*; and with them *Generosus* is a greater title then *Nobilis*, whereas with vs it is much inferiour. The truth is, that the two *titles* of Nobility and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the later to *Nobles* of the lowest rancke.

Distinct order of Gentry.

And amongst these *Gentlemen* of low note there are also sundry *Orders*, as some by *blood*, some by *office*, some by *possessions*, some by sacred *Academicall dignities*, at which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coat-armour*, as the *Ensignes* of their worth.

This



This *Atchueement* pertained to the worthy Gentleman *Richard St. George* *Norrey* Esquire, King of *Armes* of the North parts of the *Realme of England*, and is thus *blazoned*. He beareth quarterly fixe *Coats*, as followeth. The first is

Argent

Argent, a Chiefe Azure, ouer all a Lion Rampant, Gules, Crowned Or, by the name of St. George. The second, is Argent a Croesse fretty, Sable, and is also borne by the same name. The third is Gules three Cups couered Argent, by the name of Argentine. The fourth is Argent, a Fesse betweene sixe Annulets Gules, by the name of Auenell. The fifth, is Azure, a Fesse Dancy betweene sixe Escallops, Or, by the name of Engaine. The sixth, Argent, a Starre, of sixteene points, Gules, by the name of Delahy. Insigned with an Helmet answerable to his device. Mantled, Gules, doubled, Argent, on a Torse Argent and Azure, a demy Lion Rampant, Gules, Crowned Or, Langued and Armed Azure, his word FIRMITAS IN COELO. Shewing thereby, that his confidence is reposed in Heaven, where true ioies are to be found.

Here you may obserue the forementioned difference betwixt the *Helmet* of an Ordinary Gentleman, and an *Esquire*, as this worthy beaer is, being created to that dignity by *Soueraigne Commission* with imposition of a *Collar of SS.*

The dignity of an *Esquire* is the second degree of *Gentry*, the reason of whose denomination we gaue elsewhere. And as in the first rancke of *Gentry*, so in this there are sundry kindes in the custome of this Kingdom. First, *Esquires* by creation by the *Soueraignes* gift and imposition of a *Collar of SS.* Secondly, by *Birth*, as they younger sonnes of *Barons*, and the Elder sons of *Knights*. Thirdly, by *office*, either in the Kings house, or Common-wealth, as *Sergeants at Law*, &c. Fourthly, by *Custom*, as are the *Esquires of Generals* in the *Field*, of *Knights of the Bath*, &c.

This last degree, by the very name and office, *Scutum Gerendi*, of bearing a *Shield*, doth demonstrate that it was the first and ancientest of this rank, though time and custome hath weakened their estimation in respect of the former.



The Atchievement of a Knight.



This *Atchievement* belongeth to the right worshipfull *St. Iohn Scudamore*, of *Honlacy* in the County of *Hereford* Knight, *Standerd-bearer* to her late Majestyes honourable Band of *Gentlemen Pensioners*, and is thus *Blazoned*. Hee beareth

beareth foure Coats quarterly, as followeth, viz. The first is Gules, three Stirrups Leathered and buckled Or, for his Paternall Coat, by the name of Scudamore. The second is Azure, two Barres gemew; and a Lion passant, in Chiefe Or, by the name of Treges. The third is Argent, a Fesse Gules, betweene three Ravens Sable, by the name of Ewyas. The fourth and last is Ermine, two Barres Gemewes, Gules, by the name of Hustercombe. Insigned with an Helmet fitting the degree of a Knight, as hath bene formerly shewed, Mantled gules, Doubled Argent, and for his Crest within a Crowne Or, a Beares foote Sable, Armed, Gules, And to make his Atchieuement in all points compleate, he hath annexed this Motto or Device placed in an Escrolle vnderneath his Shield, *Salveto Amoris Divini*. Manifesting thereby his confident reliance in the most puissant protection and never failing helpe of the Almighty, against all aduersé euent, and occurrents: grounding his assurance vpon the saying of the kingly Prophet David, Psalm. 5. 13. *For thou Lord wilt give thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him, as with a shield.* This noble Knight hath so honourably deſerued, both of his Countrey in general, by procuring (together with his worthy Lady) the building of the goodly Bridge neere vnto Koffe, ouer the River Wye; and likewise of my selfe in particular; as I held my selfe obliged in a double band of louing respect to yeeld him in this place; this due acknowledgement of his worthy vertues.

The Title of a Knight, is amongst most Nations borrowed from *Hofsemanſhip*, whereof the Italians call them *Canalier*, the Frenchmen *Cheualier*, the German *Reiter*, the Welshmen, *Marchog*, of Riding; but the Saxon word *Cnyght*, whence ours seemeth to be taken, signifieth, an *Attendant* or *Servitor*; whence (in likely-hood) the terme of *Servitium Militare*, Knights seruice, hath since been appropriate to their tenures. No man is borne to this dignity (as to other dignities they are) but receiueth the same by *Creation*, either from the King himselfe, or from the Generall, of his Army, either for a Remuneration of Martiall prowesse, or for prudent administration of Ciuill government, or for encouragement vnto either imploiment.

Wherefoeuer you shall finde this without any adiunct, you must take the same to be meant of a Knight *Baronour* (which is a Knight of ordinary creation,) otherwise it should be said, a Knight of the Garter, of the Bath, of St. Michael, du Sanct Esprit, of the Toyson, of the Annunciation, &c.

The manner of making a Knight, or dubbing, (as it hath bene anciently termed) Master Camden sheweth you, saying: *Nostri temporibus qui equitrem dignitatem suscipit, flexis genibus educto gladio leniter in humero percutitur, Princepsq; his verbis Gallicè affatur*: Sois Cheualier, au nom de Dieu, which is as much to say, as Be a Knight, in the name of God: Afterwards he saith, *Auances Cheualier*, that is to say, Arise up Knight. But Knights of other Orders, as the Garter, Bath, &c. haue other solempne Ceremonies of Creation, as is at large set forth in the booke of Honour Military and Ciuill.

Camden in
Brit. in Ordin-
Anglor.

Knight Ba-
chelor.

Forme of
making a
knight,
Camden. Jb.

This



This is the Atchieuement of the right Honorable St. Robert Spenser Knight, Baron Spenser of Womeleiton in the county of Warwick, most worthily advanced to that degree by our Soueraigne Lord King James, Anno regni sui primo, in regard of his Lordships many Noble vertues besitting that Dignity, who beareth eight Coats marshalled in one Shield

N n

Shield, as followeth, viz. First, quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret Topaze*, ouer al on a *Bend Diamond* three *Escalops*, of the first, being the ancient Coat belonging to this noble Family, as a branch descended from the *Spensers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse Ermine* between six *Scamewes heads Erased*, *Pearle*, borne also by the name *Spenser*. The third is *Ruby*, three *Stirrups* scattered in *Pale Topaze*, by the name of *Deuerell*. The fourth is *Topaze*, on a *Crosse Ruby*, five *Esloiles Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* between three *Cinquetoiles* pieced *Ruby*, by the name of *Warseede*. The sixth is *Ermine* on a *Cheueron Ruby*, five *Bezants*, a *Cressant* in *Chiefe* of the second by the name of *Graunt*. The seventh is *Pearle*, on a *Bend* between two *Lions Rampant*, *Diamond*, a *Wiuern* with the wings ouert of the first, by the name of *Rudings*. The eight and last is party per *Cheueron*, *Saphire* and *Topaze*, three *Lions* passant, gardant, counterchanged, a *Chiefe Pearle*, by the name of *Catlyn*, all within the ecochen. Aflid about the same, vpon a *Helme* fitting the degree of a *Baron* a *Mantle Ruby*, doubled *Pearle*, thereupon within a *Crowne Topaze*, a *Griffons* head with wings displayed *Pearle*, gorged with a *Gemew Ruby*. And for his Supporters on the *Dexter* side a *Griffon* parted per *Fesse*, *Pearle* and *Topaze*, gorged with a *Collar Diamond*, charged with three *Escalops Pearle* whereunto is affixed a *Chaine* reflexed ouer his loines *Diamond*, armed *Ruby*. And on the *Sinister* side a *Wiuern Pearle*, Gorged also with a *Collar*, whereunto is affixed a *Chaine* reflexed ouer the hinder parts *Diamond*. His Motto, DIEV DEFENDE LE DROIT, God defend the right, being a worthy testimony both of his own honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the onely providence of the al-righteous and al-righting God. This noble Lord being a president and paterne of all honourable vertues, munificence, and affection to *Heriicke* profession and knowledge; I (out of the obligation of my deuoted mind) thought it best to produce his Coat-armour, as the paterne of all other Attiuelements of that degree.

Of Barons.

THE reason of the name of *Barons* is not so wel known in *England*, as is their greatnesse.

Some deriue it from a *Greeke* word, *Baru*, signifying, *Grauity*, as being men whose preface should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Pai-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Lasford*, (whence our word *Lord*) and the *Danes* called them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe Cities, and *Gentlement* of certaine possessions enjoying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Capitaneos* vnder him. But times haue altered the limits of this Honour, *Barons* being now reputed no lesse absolute *Lords*, though lower then *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Attiuelements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, we shall find that *Knights Bannerets* also had that Ornament allowed them, and therefore though a *Baneret* hath a middle place betwixt *Ordinary Knights* and *Barons*; yet I haue omitted his *Attiuelement*, the difference being so little betwixt it and the *Barons*. *Bannerets* (or *Baronet* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hiers*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this Land.

This

The Attiuelement of an Earle.



This Attiuelement appertaineth to the right Noble and worthy Family of the *Howards*: but thus Marshall'd is here peculiarly set forth for the particular Endignes of the right Noble, Learned and truly Honourable, *Henry Lord Howard Earle*

Earle of Northampton, Baron of Marbhill, Capstale of the Castle of Douer, Lord Warden, Chancellor and Admirall of the Cinque ports, Lord priuie Seale, Knights of the most noble Order of the Garter, and one of his Maiesties most honourable Priuie Counsell. Which noble Earle beareth quarterly foure Coats. The first whereof is Ruby, a Bend betweene sixe Croffe Crozlets, Fitchee Pearle, and is the *Paternall* Coat of the said most noble Family. The second is Ruby, three Lions passant, Guardant Topaze, in Chiefe, a Labell of three points Pearle, by the name of *Brotherhood*. The third is Chechy, Topaze, and Saphire, by the name of the Earle Warren. The fourth and last is Ruby a Lion Rampant, Pearle, Armed and Language Saphire, by the name of *Mowbray*, bearing for his difference a Croissant Saphire, all within the Garter. And about the same vpon a Helme a Mantle Ruby, doubled Pearle, next vpon which is placed a Chapeau Ruby, turned vpon mine, Inscribed with a Lion passant, Topaze, Armed and Language Saphire, Crowned Pearle and gorged with a File of three points of the last. In parted with two Lions, Pearle, differenced on their breasts, Saphires. And for his Motto, to make the same *Atchueiment* absolute, these words in a Scrolle (expressing his Lordships sincere and most vnfeignedly deuoted affection) VNI ET

VNIVOCA.
The greatness of this Family may be a great reason of my proposing this *Atchueiment*, *Instar omnium*, for a paterne of the Coat-armors of Earles; but when I cast my thoughts in particular on the *Magnifick* disposition and *Heroicke* qualities of this Noble Earle, whom all professions of Learning acknowledge for their most Honored *Mecenas*, and my poore endeauours haue alwaies founde benigne countenance; I find my selfe deeply obliged in duty to leaue in publick this poore testification of my humble affection and vnaffected deuotion to his most honourable Lordship.

Of Earles.

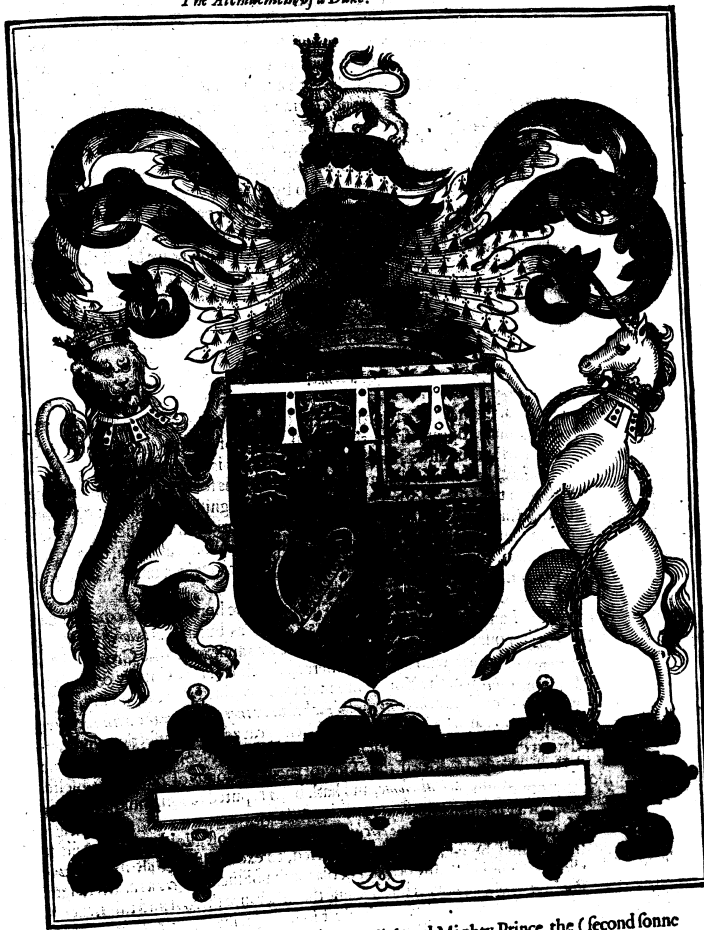
The Title of an Earle is very *Ancient*, the Dignity very *Honourable*, their calling being in many of them greatnesse, adorned with the lustre of a *Coronet*, and themselves enobled with the stile of *Princes*.

Comites, among the *Ancient Romans*, were the Counsellors and neere Adherents to their highest *Commanders*: which Honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them *Ealdormen*, the Danes, *Eorlas*; they being (as may seeme) at first selected out of the rest of the Nobility, for commendation of their *Gravity*, *Wisdom*, and *Experience*.

Between an Earle and a Baron is the dignity of a *Viscount*, whose *Atchueiment* I haue omitted in respect that the same is chiefly differenced from the *Atchueiment* of an Earle in this: that the *Viscounts* is adorned with a *Chapeau* of higher making, then the *Coronet* which beautesh the *Earles* *Escutcheon*. And so likewise may be said of *Marquesses*, which being next degree aboue an Earle, their *Atchueiments* haue onely this difference, that their *Coronets*, are wholly flowered, whereas the *Earles* are but partly flowered, and partly *Piramidall*.

The

The Atchueiment of a Duke.



This *Atchueiment* pertaineth to the (right High and Mighty Prince, the (second sonne of our Soueraigne Lord the King) Charles, Duke of Yorke and Albany, Marquesse of Ormound, Earle of Ros and Lord of Ardanuoch. And is thus *Blazoned*. Quarterly quarred.

red as followeth: The first *Jupiter*, there *Flowres de Lices Sol*, quartered with *Mars*, three *Lions* passant gardant in *Pale*, *Sol*. The second, *Sol*, within a double *Tressure* Counterflowred a *Lion Rampant*, *Mars*. The third *Jupiter*, an *Orifl Harpe*, *Sol*, fringed *Luna*. The fourth and last quarter, in all points as the first. Other all on the chiefe part of the *Escutcheon*, a *File* with three *Lambeaux*, *Luna*, each charged with as many *Torteauxes*. Above the *Shield* a *Ducal Coronet*, above the same an *Helmet* fitting his high *Estate*; and thereupon a *Mantle* *blue*, doubled *Ermine*. And for his *Crest*, vpon a *Chapeau* of *Ermine* of *Blue* *Mars*, turned vp *Ermine*; a *Dragon* passant gardant, embowed with a *Croynesol*, Armed *Jupiter*, & gorged with a *Lable*, charged as also said: Supported by a *Lion* gardant, furnished in all respects as himself, the *Chapeau* excepted. Also by an *Antelope*, *Luna*, armed and *Enguiled* & gorged with a *Croynesol*. And into is also a chaine passing betwene his forelegs, and between his backes, the *Shield* and underneath the said mentioned *Croynesol* a *File* in all respects as the former, thus being the special difference belonging to his *Coat of Arms* of *York*. Both which *Supporters* doe stand vpon a *Compartment*, placed vnderneath in the middle wherefrom make his *Soueraignes Atchievement* perfect and complete is placed his *Motto*.

Of a Duke.

That the *Titles of Dignitie*, were primitiue (for the most part) taken from Military imployments, may appeare from the lowest steppe of *Gentry*, to this which is neere vnto the highest amongst vs, and in some Countries is the highest of all; For as the *Esquier*, the *Knight*, the *Baronet*, haue their Denominations for some place, and seruice in the Camp, so hath the *Duke* also, which is his originally, signified nothing but a General or ground Chieftaine, till the *Dignitie* became Hereditarie to their issue. At which times, when many enioied the same Hereditarie honor, occasion was giuen, of erecting euen amongst *Dukes* also another supereminent Title, of *Arch-Duke*, a name well known in forraigne parts, but neuer obtained in this *British hand*.

The high dignitie of *Duke of Yorke*, hath been a long time born by the second formes of the Kings of this Land, though of elder times *Yorke* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the Crown, as appeareth by *Richard the first*, who hauing conferred the title of that Country on his Nephew *Otho*, *Duke of Brunswike*, the *Yorkshire* men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and for him consent*. With which resolution of their great zeal and affection their *Soueraigne*ooke so great contentment, that he bestowed on his Nephew the same *Earledome* in exchange, and referred the Title of the *Earledome of Yorke* to himselfe. At which time, it became a *Dukedome*, and hath been reputed of long since to be the Title of this Kingdom, next to the Principalltie of *Wales*.

It hath beene borne by the *Arch-Duke* of *Netherlands* excellent. *Henry*, *Duke of Bruns*, &c. should be added, to excellency that most vertuous, and pious Prince, the bearing or blazoning of such *Armes* as are in height of *Dignity* next to *Soueraigne Kings*; but because the difference thereof and this next ensuing *Atchievement of Soueraigne Ensignes* is in effect so little (being onely a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his *Majesty*, in whom is comprized the happinesse and welfare of all true hearted and religiously affected *Subjects*.

The



ſtian the King of Britaine is the moſt (and indeed onely) abſolute *Monarch*, he being no way ſubordinate to any *Potentate*, *Spiritual* or *Temporal*, in cauſes either *Eccleſiaſtical* or *Ciuill*, as other *Kings* are, through their owne default.

Moreouer, the King of England is both *Anointed*, as no other King is, but onely the *French*, of *Sicile*, and of *Ieruſalem*: and he is alſo *Crowned*; which honor the *Kings* of *Spaine*, *Portugall*, *Aragon*, *Nauarre* and many other *Princes* haue not. God grant that as our Country hath bene bleſſed with prerogatiues aboue all other *Kingdomes*, and with the bleſſing both of all earthly *felicities* and heauenly *graces*, beyond any other, and with more puiſſant, victorious, learned, religious *Kings*, then all the people whatſoeuer (as the world ſeeth at this day) ſo wee may goe beyond all Nations in thankfulneſſe to ſo mercifull a God, and in dutifulneſſe to ſo gracious a *Soueraigne*;

whoſe *Crowne* let it flouriſh on his *Roiſall* head, and on his *Poſterities* till the *Heauens* leaue to moue, and *Time* bee no more. Amen.

(. . .)

FINIS.

To the Generous Reader.

My Taske is paſt, my *Care* is but begunne;
My paines muſt ſuffer cenſures for reward:
Yet hope I haue, now my great paines are done,
That gentle Spirits will quite them with regard.
For when my loue to Gentry heere they finde,
My loue with loue they muſt requite by kind.

But if th'ungentle Broode of *Enuies* *Groomes*,
Miſdoome my paines; no force, they doe their kinde,
And I'le doe mine: which is to ſcorne their *Doomes*,
That uſe vnkindly a kind wel-willing minde.
Thus I reſolue: Looke now who will heereon,
My taske is paſt, and all my care is gone.

I. H.



A Conclusion.

BVt *HE* alone, that's free from all defect,
And onely cannot erre (true *Wiſedomes* Sire)
Can, without error, all in *Alleeffect*:
But weakes are men in acting their deſire.
This worke is ſilde; but not without a flaw;
Yet ſi de with *Paine*, *Care*, *Coſt*, and, all in all:
But (as it were by force of *Natures* Law)
It hath ſome faults, which on the *Printer* fall.
No *Booke* ſo bleſt that euer ſcap't the *Preſſe*
(For ough I euer read, or heard) without.
Correctors full't of *Art*, and *Carefulneſſe*,
Cannot prevent it; *Faults*, will flee about.
But, heere's not many: ſo, the eaſier may
Each gentle Reader rub away their ſtaines:
Then (when the verball Blots are done away)
I hope their *proſe* will excede their *paines*.
Beſides; it may be thought a fault in mee,
To haue omitted ſome few *differences*
Of *Coronets* of high't, and low't degree;
But this I may not well a fault confeſſe:
For, twix't a *Duke*, and *Marqueſſe* *Coronets*
Is ſo ſmall * ods that it is ſcarſe diſcern'd,
And twixt an *Earle* and *Vicounts* Frontlets
The ods is like: ſo needleſſe to be learn'd.
Then theſe are faults that Reaſon doth excuſe;
And were committed wilfully, becauſe
Where is no difference there is no abuſe,
To *Grace*, *Armes*, *Nature*, *Order*, or their *Lawes*.
This breakes no Rule of *Order*; though there be
An *Order* in Degrees concerning *This*:
If *Order* were inſtring'd; then ſhould I flee
From my chiefe purpoſe, and my *Marke* ſhould miſſe,
ORDER, is *Natures* beauty: and the *Way*
To *Order*, is by *Rules* that *Art* hath found:
Defect, and Exceſſe in thoſe *Rules* bewray,
Order's defectiue, *Nature's* much deform'd.
But *ORDER* is the Center of that *GOOD*
That is vnbound'd; and *All* circumscribes;
Then, if this *Werke* hath any likelihoode
Of the leaſt good, the good to it aſcribes.

*But in (now)
Mr. Garters
Booke of
Honor Mil-
itarie and Ci-
uill the diffe-
rence (ſuch
as it is) doth
appeare, to
which I refer
the Reader.

In

In *Truth, Grace, Order*, or in any wife
 That tends to *Honour, Virtue, Goodness, Grace*,
 I have mine *Ends*; and then it shall suffice,
 If with my *Works* I end my *vital Race*:
 And, with the *Silk-worme*, worke me in my *Tombe*,
 As having done my duty in my *Roome*.

Finis coronat Opus.

IOH. GVVILLIM.



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MVSEVM
 BRITAN
 NICVM